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R. W. Fitzpatrick

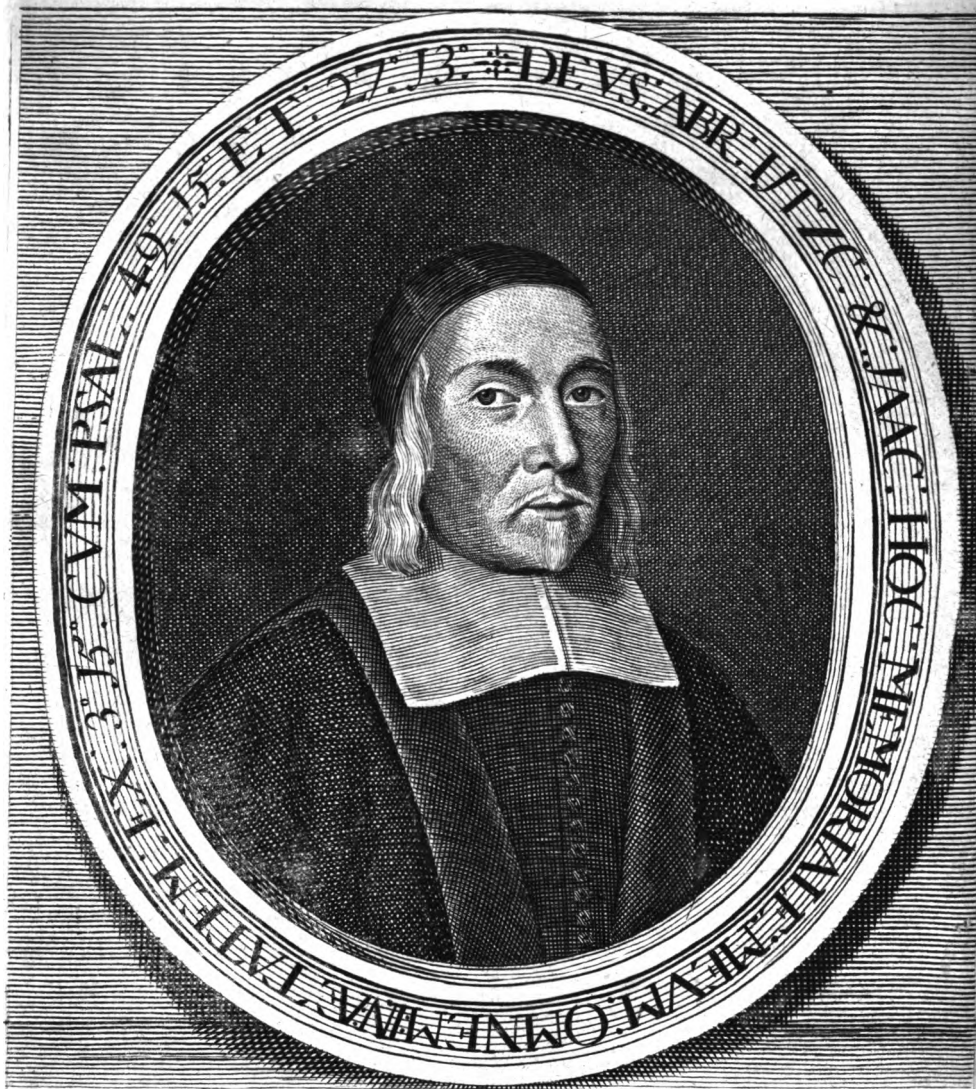
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Clavis abstruoris ss.^{ti} Evangelij partis opera et vigilijs Guilielmi Sherwin ejus-
dem Ministri et assidui, quibusdam, abhinc annis ind agtoris excusa, tandemq; propitio
Dei et hominum adjuvamine hucusq; Ecclesiae Vhui prolata, jamq; dicata. Cujus effigies
Idem praefigitur Anno Dom: 1672. Annoq; Etatis 65.

Ex dono Guilielmi Sherwin filij ejus natu maximi adhuc superstitis, ac
Insculptoris Regio Diplomatice insigniti et auctori.

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OR THE
S A I N T S
FIRST
R E V E A L E D
AND
C O V E N A N T E D
M E R C I E S
Shortly Approaching.

As being the Main Scope of *Revelation-
Propheſie*; Opened and Resolved by
Chriſt's Divine Key of Propheſie,
in the four laſt Chapters thereof.

In exceeding much Mercy lately Diſcovered to the
Weak and Unworthy Pen-man of the enſuing Work, and
eſpecially by the help of the more late and very Uſeful *Key*
and *Covenants*, An. Dom. 71. with *Parallels of Dan.* and
Rev. more directly leading us to the laſt ſaid great Diſcover-
ies, Explained in our laſt Books.

And for the better Improvement of them all, here is prefixed
a Summarie of the Cleareſt and moſt Abundant Scripture-evidence
of that Bleſſed State of the World to come.

In Reference to a Scheme or ſhort Proſpective View of the
Whole, from God's Word.

By *W. Sherwin*, Miniſter of the Goſpel.

L O N D O N, Printed in the Year 1676.

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The Introduction to our Scheme or Short Prospective View of the most strong and clear evidence of the blessed State of the 1000 Years, Rev. 20. as it manifest in our late Works. Shewing;

1. **T**hat such a State shall be in the World in the seventh *Millen*.

2. What that State is declared to be from the Word of God.

3. Shewing in a fit Latitude the time when, or the near approach of that said State.

4. How, or by what means it shall be set up.

5. Unto these we shall add somewhat of the Usefulness of that excellent gracious Discovery thereof, chiefly from Paralleling *Dan.* and *Rev.* both in connexion of Matters and Times, as leading us to the fourth Gentile Monarchie, wherein Gods Kingdome of the Stone, *Dan.* 2. 44. was to be set up, *An. Dom.* 34. for 1666. years, from Christs Ascension to his Descending again to break all adverse Kingdomes and Dominations, until it self become a Mountain, *v.* 34. 41. about *An. Dom.* 1700. with the allowance of Bishop *Ussers* four years lost or more, and so probable to be sooner.

Concerning the first, three things are here to be done, first to prove (as in the method, *Iron. Chap.* 1. the *Olds* *Consider*, namely) to shew that such a Satyr or Kingdom shall be: which is abundantly proved in our said work; first from the *Seven Foundations* in our *Trinitic*, mentioned in the beginning thereof. *2dly*, From the other *Seven Convincing Arguments* [besides that Third] in the *Word* *is* *given*; all which are of very large comprehensiveness; and if duly weighed, will be found to be of very great force: And all our Parallels of *Daniel* and *Revelation* do also very greatly establish these Truths; all which we refer to the Judicious and Impartial Readers perusal & together with the Twelve Foundations of our Faith thereof, proved all along from *Gen.* 3. 15. to the end of the *Revelation*: which Faith was also much formed by our 31 Useful Observations to understand Mystical Prophecies; and by the short Additions, and useful and needful Distinctions in our *Key*: To the due consideration of all which, we advise the serious reading of our Account of the whole Work, first more generally of the subject, p. 1. 2. and *2dly*, of the Nature, Use and Order of the Parts of the said Work, in page 2, 3, 4. with the two first leaves of the General Title Page, or of the said Twelve Foundations, and in the two first leaves of the last Book on *Rev.* 21. 5. shewing what parts serve for Explication, what for Confirmation, and what for Illustration, and Application, *&c.* page 1, 2, 3, 4.

2dly, To shew this said State shall be in the World, which is sufficiently done by our 15 well approved Reasons by the Learned in these Studies (to which many more may be added.) See our *New Jerusalem* on *Jer.* 3. 17. page 9, 10, 11, 12.

*of the most Certain, Infallible, and Un-
 resistable farther Evidences.*

And now from Gods gracious late Discovery to us that the said blessed State will be the fulfilling of his declared and Covenanted Mercies then in the said seventh *Millen*, unto the Fathers them-

selves, and to their spiritual seed through and with that their own Divine Seed Christ, *Gal.* 3. and 2 *Sam.* 7. 16. truths end, as in our two last Books on *Rev.* 20. 5. and *Rev.* 21. 5. is largely explained, which Christs said *Revelation Key* Divinely opens, and which we endeavour here to the best advantage we can in a business

of this nature to communicate, so briefly, to all faithful Christians herein concerned; and for all others who may be such, by setting before all men, yet more strong, clear, and irresistible evidences from the word of God concerning the said Mercies, as eternally decreed by God, & after carried on in the said Covenants & Prophecies of the Old Testament, & witnessed to through the New, to manifest how in the said 7th Millen. as Christ by his *Revel* also hath infallibly resolved us, that all shall answerably be done (as in good part was shewed) in our Picture of Christs most Divine Key, p. 67. of the Resur. which I doubt not but will farther make the evidences thereof so strong, clear, and irresistible, and (as I verily believe) of so great weight, as greater cannot be had to prove any Truth, (nor need to be expected for these) and greater then for any other Truth in the whole book of God, this containing the sum of all, namely, Christs great work of Redemption, as the work so eternally appointed by the Father to be so carried on by him in the time of his Mediatorship in the first six Millen. 4. as by and by we doubt not to prove) to redeem the souls, bodies, persons, outward conditions of his Saints and servants from the Power and Tyranny of their Enemies; & the World & Creatures in that State from the Corruption, Curse, Bondage, Enmity in it since the Fall of Man, as in *Revel*. p. 45, 46, 37, &c. Whereupon we must lay down this useful Caution by the way; viz. That we must distinguish the said General work of Redemption, from that Spiritually Powerful work of Reconciliation for his Saints at Christs first coming, according to the warrant of the holy Scripture, *1 John*. 1. 9. *God was in Christ reconciling the world unto himself, and now by his work of Reconciliation*; *Rom*. 5. 10. *When we were reconciled to God by the death of his Son*; and *Eph*. 2. 16. *That he might reconcile both Jew and Gentile in one body by the Cross*; &c. Christ by his death so

making an Attonement in his blood by his own oblation of himself once for all his people, and thereby laid the sure foundation at his first coming, for his powerful and glorious carrying on of all the parts and decrees of the other (as being made the Fathers Commissioner) during his Kingdome of the Stone (which he sits upon his Fathers Throne) at that glorious delivery of the Book with 7. Seals *Rev*. 5. to him the Lamb, with seven Hornes, and seven Eyes, to open, and execute the Contents thereof, unto *chap* 19. until his second coming at the end of the said 1666. years when he will sit upon his own Throne, *Rev*. 3. 21. for we cannot ascribe enough to that soul astonishing wonder, of Gods so free and gracious giving his only Son so to dye for such sinners to reconcile them to himself, yea God, was in Christ so reconciling them (as saith the Apostle) to himself; nor of Christs Love and Compassion, so to reconcile them to God the Father by his own blood-shedding, all which were also carried on by the powerful and glorious operation of the Lord the Spirit both for Christ, at first overshadowing the blessed Virgin at his holy Conception, and having by the eternal spirit offered himself to God without spot, *Heb*. 9. 24. & at last by his Resurrection, declaring him with power by the Spirit of Sanctification to be the Son of God, *Rom*. 1. 4. and by his working in his Saints at all times; which said work of Reconciliation, was to be the sure and necessary foundation of all the following parts of the said General Work of Redemption from Mans Fall to the end, taken in the greatest extent, as it was Gods said eternal Design by Christ so to carry on the said Work in the said time, which we shall here endeavour to set before the eyes and understandings of all such serious Christians for their exceeding great Comfortation and Satisfaction; if duly pondered and improved, which will farther appear (as we said) by the said eternal Decrees, Covenants and Prophecies

travelling out of Egypt, and to Babylon, Captivity 70; Jubilees, which is 3550 years, hence which part of Daniel's 7000 years till Christ, is to be added; and from thence he speaks as aply, saying, The seven Seals, and the seven Trumpets, out of the seventh Seal, and the seventh Vial falling under the seventh Trumpet, brings us to the seventh Millennium, or great Sabbatime of the Saints rest with Christ, (as it is called, Heb. 4. 9.)

And as God eternally appointed Christ (as after may be shewed) in that state to be Heir of all things, Heb. 1. 2, 3, upon his carrying on his three great Works in the world in the 6000 years foregoing. (for they also pass through the 6000 to the 7th, wherein he with his Saints shall enjoy the same, as we shall shew) the first is his making the Worlds, that is, the divine, or his Providential Management of the several states of things, 1. in the Old World, 2. in this present evil World, and 3dly in the world to come, Eph. 1. 10. & Heb. 2. 5. the word is, *innumerable*, an habitable world to come. [For as for Christs creating Heaven and Earth at first out of nothing, spoken of Gen. 1, 11, 12, that was his Transient act, but chief his making the worlds as he carries on his faint work of Redemption, through all the said *degrees*, against the God of this present evil world, and the Children of it both said, *in the world*, of this world, (as the Scripture deciphers them many times as Gen. 4. 4. and Luke 16. 9.) such his making of them is his permanent, and so long continued act, so providentially disposing what is past, and will do so for what remains to be done, with the Father and by the operation of the Holy Spirit; and so 1dly, for his upholding of all things by the word of his power, Gen. 1. 3. through all those *degrees*, or several states of things past, 2dly by purging the sin of his elect, by his word and will revealed; and 3dly by his blood shed to be shed, and 3dly, by his Spirit given, through all the said *degrees* or *degrees*, until from his Bar,

final second coming to the Judgment of the great day he perfects the said work of Redemption, and by his carrying on of those 3 things in the first 6000 years, and that to his three fold most Just Title and Right may then exultantly arise, of his upholding all things, *verf.* 2, 3. which (1. 1st, he) his Saints shall also then inherit with him, Rev. 21. 7.

But here some may object, that the sixth *Millennium* will so want above 200 years, &c.

Answer. 1. Christ tells us of shortning evil times for the Elects sake: he may mean it of these, &c.

2. The sixth *Millennium*. In that respect seems more like the sixth day in the Creation, at the end of which (most probably) the Serpent Satan tempted Eve, she seduced Adam, and God in the cool of the day sent down Angels, and Sentence on all the threefold Offenders, and cast Adam and Eve out of Paradise: (all which would require some considerable time) and we know not but that he hath designed the little space of Satans loosing to make it up, being a bad state of things with them who shall act in that wicked attempt, which yet will not reach the Saints, but only make Christ a little work to perfect his said Redemption then, by destroying the Devil and wicked men at once, when he lastly delivers his Saints in the world, as in our six Conclusions is shewed, page 17, 18. of Restitut. [also a German Doctor gives an account of which more than 200 years lost in several Computations which he mentions, and saith 6000 years should be much past; (but we insist not upon that) only acknowledging God is sovereign Lord of all times and things as those; and for such particularities we may not be curious, where he hath not revealed, but we see the Parallel of the sixth day, and some years since Gods own word is considerable, and (as we shew'd) we have Gods Spirit Guidance thereto, and Christs Explanation thereof before the lit-

the (spot we mentioned : and by all which it may appear : here is Scripture ground for Gods Millennium for the first 6000 years, as well as for Christs on the 67th. Of, besides, as God appointed Christ to be then Heir of all things ; so the order, & manner, & means, with the times set, the time : and those times are very punctually & exactly set forth by Christ himself. We shall now proceed to the furthermost infallible evidence of the said near approaching time and state.

1. From Gods eternal Decree manifest by his word in four particulars, all to take place in the same time and state ; all which are also Divinely, Gloriously and Graciously resolved ultimately (that none may dare to contradict under a terrible Penalty, Rev. 22. 18, 19.) by Christ in his Book of Revelation, to belong to the same. The first is, his eternal Decree of appointing Christ then to be Heir of all things, Heb. 1. 1, 2, 3. from his 3 fold said right which we but now mentioned, when the world to come, or last state of things in it shall take place ; of which, more (if God will) in the instance of the Epistle to the Hebrews, when the Revelation also declares Christ shall have the Sovereignty and Dominion of the world given to him, as Dan. 7. 13, 14. & Rev. 10 and all things shall be made new for him and his Saints, ch. 21. 5. to become a fit inheritance for him and them, as he promiseth, (as was said) Rev. 21. 7. for which purpose, when St. James speaks of raising up Davids Tabernacle, the Spirit of God directs him to set down that great Truth (foreknown to God are all his works from the Foundation of the world) as if he would thereby shew that the said raising of the Tabernacle of David was a matter (foreknown to God from Eternity) Acts 15. 17. when Christ will arise and judge the Earth, that he may, (as the Psalmist speaketh) inherit all Nations, Psal. 82. ult.

2. Gods Word manifesteth that God made an eternal Covenant with Christ to

give to him all his Blessings in the said times to be redeemed by him, until he receive his Inheritance, and when the Heathen shall be given him for his Inheritance, and the uttermost parts of the Earth for his possession, Psal. 2. And so he declares Isa. 62. 6. that he will give them for a Covenant of the people ; which the Sep. very appositely and fitly renders [*for me*] of my Generation ; not of Bloods, or the will of the flesh, or the will of Man ; but born of God, as John 1. 13. and born of the Spirit, John 3. 5, 6. and of this Covenant the Holy Ghost gives an excellent explication, Isa. 59 ult. As for me, this my Covenant with them (saith the Lord) my spirit which is upon thee, [Christ] and my words which I have put in thy mouth, [(which includes all his Ordinances grounded upon his Word)] none of the mouth of thy seed, nor out of the mouth of thy seeds seed : and again he adds, [saith the Lord] (for this Scripture is full of Emphasis) from hence forth even for ever : I do here only briefly touch upon these great things, referring what remains to future Discourse (if God will) : and all those so Heaven-born Creatures, given by Covenant to Christ from Eternity, the Apostle, Rom. 8. 17. declares, (where also he speaks of other matters respecting that state of the 1000 years, w^hch 19, 20, 21st Ch.) that they shall be Heirs, and joyne Heirs with Christ ; and they are also explained to be the New Jerusalem coming down from God out of Heaven, called there, *The Bride, the Lambs Wife*, Rev. 21. 2, 9. which will be the Spirits of just men made perfect, which before that time were in the *Præstium* above, Gal. 4. but then coming with Christ at his appearance and Kingdom, are called the *Bride the Lambs Wife* or the Saints first bodily Resurrection, Rev. 20. 4, 5. when as our Saviour saith, John 17. 23. they will be then made perfect in one, and behold his glory, Ch. verse 24.

3. Gods word manifesteth that God by

his said Eternal Decree; appointed the Creation of the World for Christ and his said Saints, to be possessed by them in the said seventh Millennium; for although he made Angels and Men at first in the perfection of their Natures, yet he was not then pleased to engage his Almighty Arm to uphold them in that state: wherefore, foreseeing they would fall, he carries on thereupon his everlasting design through Christ for his Saints to his own greatest Glory, &c. by whom both the Elect Angels were continued in grace and glory; and the sins of the Saints should through all times be purged away by himself; for the good of whom, he hath ever since made his Elect Angels Ministering Spirits, having from Eternity given them by his said Covenant upon Christ: Therefore, the Spirit of God evidently so explains *Psal. 2. 4.* in that excellent Epistle to the Hebrews, chap. 1. *v. 8.* speaking by allusion there to the first Adam: but in both texts Christ is said to be the Son of Man, which the first Adam was not but only by Creation the Son of God, *Luke 3. the last.* And this Son of Man [Christ] is he that was for a little season in the world made lower than the Angels, but after Crowned with Glory and Honour; who for the sufferings of death, (as the Apostle speaks, *Heb. 2. 9.*) sat down on the right hand of the Majesty on high; and hath all things (as he goes on, *v. 8.*) put in subjection under his feet; viz. Decretively and Declaratively, not actually (as all shall then be) as the holy Apostle speaks there, [we do not yet see all things put under him, *v. 8.*] and now in some sort or degree the world is the Saints, as *1. Cor. 3. 22.* but then it shall be [not only as Christ now providentially orders it for their good therein] but then it shall also be theirs in possession too, at the said times of the Resurrection of all things, (as our Saviour resolves in this world to come, *Rev. 21. 5. 7.*) Consider well as to this Head, our Divine Thrice in *Psal. 110. 1.* &c. of

our first Isaac, and, *Abraham 9. 9.* &c. all (though short) yet of great weight. *c. 4.* God's word, witnesseth that, by an Eternal Decree he hath appointed as for this King, Christ upon his holy Hill of *Sion, Psal. 2.* according to his last Covenant with David for his sure Mercies respecting Christ's Universal and perpetual Kingdom that he promised to him, for ever, *1. Sam. 7. 16.* to the end; & that, after all the vain attempts in the world to the contrary; viz. *1. 2. 3.* which have never been since the Fall, that Enmity was put by Gods Justice between the seed of the Woman, and the seed of the Serpent; *Gen. 3. 15.* and will be to the very time when he shall come with his Saints to take possession of it, which I doubt not but this Generation will hardly see; and what a time of trouble will then be, till Christ's said coming ends it, *Dan. 12. 1. Rev. 16. 18.* experience will soon manifest; but notwithstanding all that hath been, is now in acting, or shall be, until then; yet saith God, I have set my King [Christ, the great King of the New Jerusalem, as he titles himself, *Isa. 54. 35.*] upon my holy Hill of *Sion* when also upon his asking (as he did *John 17. 20.*) he will give him the Heavens for his Inheritance, and the uttermost part of the Earth for his Possession; and when he will make him his First-borne (and so Heir to the Kingdom) higher than the Kings of the Earth, *Psal. 89. 27.* and Prince of the Kings of the Earth, *Rev. 1. 5.* and therefore when he destroys the Beast and false Prophet at the *Armageddon Battle*, his Name shall be written upon his Vesture, and upon his Thigh; whose Name also is called the Word of God; *v. 3. yea,* he had a name written there no man knows, but he himself, *v. 2.* but yet, *v. 16.* his Name is so written, King of Kings, and Lord of Lords, *Rev. 19. 1. &c.* whereupon he with his said Saints shall Reign upon Earth 1000 years, *Rev. 20. 4. 6.* which will be Gods said setting of his King

Christ upon his holy Hill of *Sion*, and his Possessing of his said Davidical Kingdome for ever, 2 *Sam.* 7. which from our 13 Foundations of our Faith hereof is abundantly evident with others.

Hence also it is very observable, *Acts* 15, 16, 17. that the Holy Spirit upon the Apostle *James* his speaking of the raising *Dauids* Tabernacle; which the Prophet *Am.* shews, *ch.* 9. 11. the last shall be so that the people shall never more thereafterward be pulled up out of their own Land (as also is said 2 *Sam.* 7) and to be when the fulness of the Gentiles shall come in, as *Rom.* 11. which he styles all the Heathen that are called by my name, to which text of *Amos* S. *James* having spoken of the Gentils first call, which was in part (as he said by his mouth, *v.* 7. he then adds, after that I will returne, [which words are not in *Amos* 9. but Gods Spirit taught him so to explain them] and build up his Tabernacle also; and as declaring it not to belong to that first call of the Gentiles; but as *Amos* saith when all the Heathen shall be called by his name; and thereupon adds that great general Divine Truth, here to be especially applied to the raising of *Dauids* Tabernacle, *v.* 18. known unto God, saith he; are all his works from the beginning of the world, as if he would thereby teach Gods people that it was Gods eternal designe then to raise *Dauids* said Tabernacle in Christ according to his Covenant with *David*, *viz.* for his House, his Throne, and Kingdome for ever, as 2 *Sam.* 7. and that all the works of God in the world since tend to fulfil that which is his great designe in that time in the world; namely, for Christ to reign in the renewed state thereof with his Saints in it; where they had all been before so Contemned, Persecuted, and Oppressed by the black Prince of this present evil world, and by ungodly men also called the children thereof, namely of this present evil world. And thus we may see in all these particulars, Gods eternal decrees are confirmed

and explained by Christ as they shall take place in that state in those times accordingly, of which much more will be manifest from the Divine exactness, the comprehensive usefulness, and the certain determination of Christ in his said Key, which is chiefly the Spirit of Prophecy, and the Testimony of Jesus, as he had before spoken by his spirit in his Prophets, *Rev.* 19. 10.

The next evidence of the said state in the said times, is from the most ancient Declarations, Promises, and Covenants in his word unto the Fathers, as the next revealed grounds of the same. The first was Gods own Declaration upon *Mans* Fall, That the seed of the Woman should break the Serpents head; and because he was to be only the seed of the Woman, and not of the man, therefore was necessarily to be the Son of God, as he was manifest to be in the in 4000 years after, & by the breaking of the Serpents head by degrees, in respect both of his head of Politic and Power, at last he should so make way for his own sovereignty, and the Dominion over the Creatures, at last to be restored to him, as largely is to be seen in our Treatise on *Gen.* 3. 15. so that in that first Declaration we may observe, first, how all evil shall by him be taken out of the world, *viz.* by Christs destroying the works of the Devil, as *St. John* speaks, and that both in his Designs and actions by all his wicked Instruments in the old world, and ever since in the new world, especially in his designs of his three *Babels*, as in *ch.* 5. of our *Iren.* all to come to utter confusion at his 2d coming, (having laid the firm foundation thereof by his death at his first coming) by bringing in again at last oneness of Language, peaceable and good Government, and vindicated his Gospel Truth from Mystical *Babylons* pollutions: but more especially he will break his head of power by his great day of Judgment eminently at the last act thereof, *Rev.* 19. 20. and totally, and finally at the last, *v.* 14.

And *2dly*, this in the next place God more generally made known to *Noah*, as *St. Jude* records it, *v. 13, 14*, who was a Type of Christ's Ascension, having this Testimony, that he pleased God, as the Apostle witnesseth (as God was well pleased with Christ who having done all his wills, ascended into Heaven, and at his descending again begins the first act of his Judgment of his said great day, when the body of the Beast shall be given to the burning flame, *Dan. 7.* and the last act will totally and finally break his said head of power, which our Saviour teacheth shall be after the 1000 years of his Reign with his *Sons*, *Rev. 20* when Satan shall be cast into the very lake, wherein the Beast had been 1000 years before.

The 3^d to whom God revealed those Mercies so long before was *Noah*, and that three ways; First, as saving his Family by an Ark, from that destruction with wicked men by the flood, as a Type of Christ's saving his Saints from the fire of Gods wrath at both those acts of Judgment against men and Devils. And then *2dly*, on the other hand for carrying on of Good for the Saints then, God in the second place made a Covenant with *Noah* for the Worlds and Creatures preservation, until those last times, and let the Rainbow in the clouds as a token thereof, and also for the fruitfulness thereof, for all their Accommodations till then; and that the greatest fruitfulness should be in that last state, as the Prophets afterwards both confirm and explain, as *Isa. 3. Ezek. 34. Amos 9. 13.*

And in the 3^d place, God gives a Promise to *Noah*, that his two Sons posterity, *viz.* the Jews descending from *Shem*, who obtained the first interest in Gods favour then; and the *Gentiles* in their time descending from *Japhet*, should be perwaded by God to dwell in the Tents of *Shem*, *viz.* to be of the true Church, when the Jews were cast off, *Acts 13.* being the two stems, out of whose roots the Elect should (mostly) arise, until Christ's

second coming (though haply) many Profolites might spring out of *Cham's* race since, as before the flood, out of *Cain*; the former Call of the *Gentiles*, *Hos. 10.* is explained *Rom. 9.* and the joyned Call of both to come, is explained, *Rom. 15.* when the *Gentiles*, with all Gods ancient people, shall rejoyce together, as *Dan. 38. 43.* but after that time all Nations and People shall see the salvation of the great God of *Israel*, when the Heathen (as was said) shall be given to Christ for his Inheritance, *Ec. 1.* and as *Dan. 7. 27.* all the Kingdoms and Dominion, and Greatness of the Kingdom under the whole Heaven (*N. B.*) shall be given to the Saints of the most high with Christ, and all Dominion shall serve and obey him. And thus briefly of the said Predictions to the said three Fathers, *Adam*, *Noah* and *Noah*, all extending to the said time and state, (as our Saviour hath likewise by his Revelation resolved us, *Ec. 1.*)

Come we now to the Covenanted Mercies made by God to the following Fathers, and their spiritual seed, for the Typical *Canaan*, and *Moses* *Sion* therein, *Ec.* to enjoy the benefits thereof through their Divine seed Christ; [for there are many differences betwixt them, and their natrpal races interest, which was but conditional, and so broken by them, as we set down in many distinctions, *pag. 10. 11, 12. of Resurrex.*] but their spiritual Race, with themselves will enjoy their sure interest in the renewed state thereof at the first Resurrection, (as in our Key of the Covenants with *Abraham*, *Isaac*, *Jacob*, and *David*, of which many great things are there observable, *pag. 6, 7, 8, Ec.* and all suiting to Christ's Revelation in the New *Jerusalem* state, and Kingdom of Christ, *ch. 10, & 21, & 22.* all holding forth the truth and faithfulness of God, as we more largely shewed both in the Systeme of promised Mercies and Covenants, and the Treatise following of *Resur.*

First,

First, *Abraham* the Father of the Faithful had a seven fold gradation of the said Promises and Covenants for the Land of *Canaan*, and the chief City in it for his natural seed in the Type, but as for his own interest, he looked for a City that was then a far off, at the first Resur. (with his spiritual seed) that hath foundations, whose Maker and Builder is God, which God (saith the Apostle) had prepared for the Fathers, who Without us also shall not there be made perfect, *Heb. 11. 10, 16, 40.* or perfect in one, *John 17.* in the *New Jerusalem* as the Lambs Wife, *Rev. 21. 2, 9.* for as *Abraham* saw Christs day, first and last by Faith; so it is not to be doubted, but he saw that City of an Heavenly excellency, (though it will be in the world then, as our fifteen Reasons approved by the learned and Judicious sufficiently manifest) and so the Covenanted Confirmations to the like purpose made unto *Isaac* and *Jacob*; as may particularly be seen in our said Key respecting all their three Covenants; for here we only briefly touch upon them, as affording us their strong evidence to these said Divine Truths.

The last is Gods Covenant with *David* as to his sure Mercies respecting his Kingdom, gloriously to be set up in Christ, when he shall return (as *Luke 19.*) from his Fathers right hand, ceasing then as Mediator, to sit upon his Fathers Throne, *Rev. 3. 21.* and coming to sit with his said Saints upon his own Throne then; for all these said Fathers natural Off-spring were cast out of the Typical *Canaan*, with a sore destruction for their great sins, *Mit. 2. 10.* and *David's* natural Race ceased to succeed him over *Israel* and *Judah*, for the Height of their wickedness, to the falling of his Tabernacle; for their long bondage of 2300 years, during the four Gentile Monarchies succeeding thereupon, (as God revealed to the greatly beloved Prophet *Daniel*) and after his Visions is also contained in *St. Johns* the beloved Disciples book of *Revelation*,

whence the Prophet *Amos* speaks, *ch. 9.* and is explained by the Apostle *James*, *Act 15.* that *David's* Tabernacle at the end of the last Monarchy (now near approaching) shall (as was said) in Christ that Son of *David* be set up again, when the spiritual and Divine part of the last Covenant with *David* shall most surely be fulfilled, to the exceeding great glory amongst all his said Saints, of his Wisdom, Power, Justice and Truth against the Serpent and his seed; and of his Wisdom, Mercy, Goodness, Faithfulness and Truth to themselves, as in our Treatise of Resurrection is set forth. The like Testimony now of the almost experienced time God gave by his other Divine Contemporary Mystical Prophet *Ezekiel*, *ch. 21. 26, 29.* saying both of the fall of *David's* Tabernacle in the last of his Natural Race, I will overturn, overturn, overturn; & of the raising it up again as follows, &c. The fall is first redoubled there not only for certainty of its falling: as the four Monarchies were twice revealed, first to a *Gentile*, secondly to a *Jew*, &c. but it seems to be a farther confirmation of *Daniel's* large measure of the suffering times of the *Jews* and *Gentiles* under the same four Monarchies, which by Gods Spirit seems expressly to be declared in the next words, which declare the raising it up again; viz. [until he come, whose right it is, and I will give it him] which was meant evidently of his second coming; for he came the first time to suffer, not to reign: neither doth God give it to him, until his second coming, as the destruction of the Beast, *Don 7. 9, 13, 14.* when the Tabernacle of *David* is to be raised up again in him. But this threefold overturning was to be fulfilled in that long interrim of their bondage 2300 years, (as since hath been found by experience near to the end thereof.) The first overturn was by the *Chaldeans*, when the *Jews* were led Captive to *Babylon*; [But under the *Assyrians*, God wonderfully reduced many of them by working

the Spirit of *Cyrus* to it, to fulfil *Jacobs* Propheſie of the coming of *Shilo*, and *Daniels* 70 weeks, to Chriſts finiſhing tranſgreſſion by his death, and bringing in everlaſting righteouſneſs by his Reſurrection and Aſcention, when God ſet up his Kingdome of the Stone (as was noted) yet ſecondly, under the *Greek* Monarchy their Land was ſadly harraſſed and ſpoiled a long time, betwixt the two Wings or Branches thereof, *Egypt* and *Syria* lying on both ſides of it, until the end of *Antiochus Epiphanes* his outrage, when the *Roman* (by Scripture account) began, under which their Land hath been again greatly overturned, and turned into a Province until thoſe Ruiners of that Monarchy, viz. the *Mahumitans*, *Saracens* and *Turks* both harraſſed it and took it, and by degrees all the *Eastern* Empire alſo; ſo that the *Jews* have changed only their Oppreſſors, but not their Bondage, and ſtill in the Land of *Magog*, or *Roman* Monarchy, wherein they are to continue in that part until that Monarchy, and their preſent Oppreſſor [the *Turk*] both periſh (probably) together at Chriſts ſaid appearance and Kingdom: and thus through all that ſaid time, that three fold overturning will be very probably fulfilled: and the Spirit of Chriſt hath in many things to come alſo witnessed by *Ezekiel* as well as *Daniel* (though the Series and order of them is chiefly from *Daniel*) But *Ezekiel* chap. 36. ſpeaks of their Divine Grace as the foundation of all future Mercy: ſo *Daniel* 12. 1, 2, 3. & ch. 37. of their Deliverance and Union: ſo *Don* 12. 1. & chap. 38. 39. he had the Viſion of *Gog* and *Magog*s deſtruction: ſo *Dan* 7. & chap. 40. to the end of the Book is the Viſion of the *New Jeruſalem*, and the Temple upon the Enemies ſaid ruine: ſo *Daniel* at that end of their dayes ſhall ſtand up in his Lot in that ſtate.

3. It is manifeſt from Gods many explanations of the ſaid Predictions and promiſed Covenants and Mercies to the

Fathers, as they are afterwards confirmed and explained in the following Propheſies; all which are ultimately determined by the Revelation of Jeſus Chriſt in the ſaid ſtate and time, as reſpecting all ſuch ſaid Saints that ſhall then be raiſed by him to reign with him in his ſaid Mediatory or Davidical Kingdome in the 1000 years, and be in the *New Jeruſalem* happy ſtate then in the world, at the times of the Reſt. of all things: wherefore Chriſts ſaid Revelation ought exceedingly to be regarded and believed, beſides other Reaſons for the light it gives to all ſuch Prophetical Scriptures, & for the manifold comprehensive uſefulneſs of it, &c. And here we might proceed farther to ſhew how theſe Covenants were confirmed by the following Propheſies which largely might be done, had it not been ſet forth from *Acts* 3. as he ſpoke by the mouth of all his holy Propheſies, in our *Iren*. ch. 5, 6, 7, 8. and in our 12 ſaid Foundations, with many other parts of our ſaid work, which is now by Divine diſpoſal become a uſeful Comment upon our two laſt Treatiſes on *Rev*. 20. 5. and *Rev*. 21. 5. pag. 13, 2, 3, 4. of *Reſurrex*. Since Chriſts Spirit hath vouchſafed theſe great Discoveries to ſo weak & unworthy an Inſtrument of late, by the help of all our former Pieces, eſpecially of our more late uſeful Key, and alſo our three firſt Convincing Arguments in the Word Written, abundantly prove the ſame, we need add no more, &c. and our Saviour, *Rev*. 21. applied divers Texts in *Eſa*. 60. &c. to the time and ſtate of the *New Jeruſalem*, as a pattern of many more, &c.

4. The fourth Scripture evidence is of the many paſſages in the Gospels, and Acts, and Epiſtles of the Apoſtles, which receive no full and ſure explication, but by the help of Chriſts ſaid Revelation, which teacheth us alſo, that they have relation to all the former heads. 1. of Gods eternal Decree in all the ſaid Particulars, 2. To his declared or promiſed Mercies, and Covenants afore named; or to the

Prophets Confirmations, Explications or Illustrations of the same, which all explaining their sense in the New Testament, and also is very evidently the most excellent Divine Key of all such Prophecies referring to that said time and state, and even the Prophecie of *Jacob*, and the like, and the partial deliverance of the two Tribes wonderfully by Gods working Divinely upon the spirit of *Cyrus* to that end, and *Daniels* 70 Weeks of Years, all specially and immediately respecting the Messias or Spiloe's first coming. Yet since Gods Kingdome of the Stone began, at or about his Ascension for 1666. years from that his spiritual powerful Victory over the Powers of Darkness then, *Col. 15.* until his said glorious, visible & powerful victory be obtained over all his great Enemies, making them then (at the end thereof) his footstool: so we may thence also see the drift of that great Foundation then laid for the Saints said Reconciliation to God, was to advance the glorious and blessed ends of Christs second coming, when they shall reign with him, which we have already given instances of, from *Luke 20. 35, 36.* explained in *Refur.* by *Rev. 20. 5.* and of *Abi.* 3. 19, 20, 21. explained by *Rev. 21. 5.* in the beginning of both our last books and shall by Gods gracious assistance do in some other of the Epistles, but especially as a pattern of all the rest in the Epistle to the *Hebrews*, to manifest that Revelation Interpretation of all such said Parts of Scripture is the best and most sure Interpretation of them.

5. It is manifest from the many Parallels in the Books of *Daniel* and the *Revelation*, and of the admirable connexion of both: First of the matters and things; and secondly of their times or the Series and order of them both. First from their many Parallels: as 1. The manner of writing them both, *Rev. 1. 19.* first of the things which both of them had seen, 2. of the things then in their own time, as we observed in our Summary of *Daniel*, pag. 3. 4, 5, &c. And 3^{dly}, of the things that shall be afterwards, &c. where many

things are set down suiting to one another: and though *Daniel* set forth more generally and briefly all the four Monarchies, *chap. 2.* and *chap. 7.* yet at the end of them in both chapters, he shews the state of things to be in the 1000 years: at the end of *chap. 2.* he sets down the beginning of the Kingdome of the Stone at *v. 44, &c.* about Christs Ascension, to continue for 1666 years, which should break the Iron Roman Monarchy in that time, and itself become a Mountain filling the whole Earth, *v. 35.* when the time of the ten Kings, *ch. 7.* and the little Hornes time, time, and halfe a time; viz. of the Beast or Antichrist, [haply the Turk also, for there are many Resemblances of both, &c.] shall be extinct, and therefore in that seventh chapter he speaks of the first act of the Judgment of the great day to give the body of the Beast to the burning flame: when he had also the Vision of Christs coming in the Clouds to receive his universal and perpetual Kingdome in the world, next after the Beasts Date of a time, times, and half a time are out; explained by 42 moneths, and 1260 dayes in *Rev. 11. &c.* briefly in passing over the Persian, *v. 1. 2.* and running through much of the Grecian Monarchy in *ch. 11.* to *v. 36.* he comes to the Roman at its height in Christs time, and after in the primitive Persecutions, *v. 36.* and to the Popes, *v. 37, 38, 39.* and so by the *Saracens* in that time of the end, *v. 40.* and the Turks, *v. 40.* that King of the North, of whom as the second Woe-trumpet he proceeds to speak *v. 41, 42, 43, 44.* to his end 45. about Christs appearance; and so *ch. 12.* setting forth the time of Christs appearance and Kingdome, he gives farther explications of the times of the Beast *v. 5, 6, 7.* and those before it; viz. 4. and in reference to Christs said coming, *ch. 10.* he had a Vision ahead of his glorious person, and so had St. *John*, *ch. 1.* and as the man in white Linen, *ch. 12.* as the great High-priest declares the time, viz. of that last Gentile Monarchy should

should be no longer than Christs appearance: so Christ the same person sweats the like, *Rev.* 10. at the sounding of the seventh Trumpet, which is the very same time: see more in our Parallels of the Roman and Christs Monarchy from both Books: And he that is able to make these and the like Parallels understandingly by Gods Mercy may soon prove very judicious in matters respecting the said happy state of the 1000 years, so excellently set down by Christ farther to explain these last things in the 4. last *ch.* of the *Revel.*

And 2^{dly}, there is a wonderful connexion of the Mysterious times of *Daniel*, with those of the *Revelation* succeeding them, first the great Calender of 2300 years in *ch.* 8. of *Daniel*, mysteriously given by *Palmoni*, or the secret Numberer, as it is opened *v.* 17. by him, at the time of the end the Vision shall be, and *v.* 19. in the last end of the indignation, *viz.* against the Jews; and *v.* 26. as a Key of both, to be shut up for many dayes, with many other Reasons in our Summary on that text, which manifest it to be the measure of the times of the Gentiles Dominion, and Israelites and Jews joynt Bondage, which contains *Daniels* three Monarchies past, and the Romans to Christ, and thence by vulgar account 1700 years to *Rev.* 19. *ch.* as in *Resitut.* p. 26, 27, 28. until the ruthe of the Beast, and until Christs said Kingdome of the Mountain begins; likewise, in *Daniels* second Number of the 70 weeks, from the execution of the Command, in the 20th year of *Artaxerxes Longimanus*, about *Anno Mundi* 3590. to build the City *Jerusalem*, to Christs putting an end to sin by his death, and bringing in everlasting Righteousness by his Resurrection and Ascension, in the middle of *Daniels* last week, making up 490 years, when the God of Heaven set up the Kingdome of the Stone for its 1666 years, and is also the period of Antichrists Date, *Rev.* 13. *viz.* to be found out by the Spirits Divine withome in *Daniel* and *St. Paul*,

who saith the appearance of Christs coming will destroy him, *1 Thes.* 2. 8. and this Number of *Daniel* proceeds in connexion with the *Revelation*, from *Anno Dom.* by vulgar account, about 34. by adding the said Divine Number (as I esteem it) both wayes, 1666. for the end of the Kingdome of the Stone, then beginning that of the Mountain, as *v.* 35. and also the end of the Beasts Date, and so stands in connexion with *Daniel* in respect both of the former and latter times of *Daniel* and *Revelation*, so suiting admirably each to other, &c.

3 For *Daniels* third Mistical Numbers connexion by a mark [of taking away of Sacrifice, and setting up the abomination of desolation, *chap.* 12.] to be found many hundred years after; and yet when it comes after *Adrians* the Emperours driving the Jews from sacrificing about 130 years after Christ, and *Constantines* about 312. that it so wonderfully should be ordered about 355 in *Julians* the Apostates time, that by such an eminent hand of God, as we shewed, *pag.* 6. of *Abridgm.* of *Dan.* & of *Parra.* p. 34. it should then be taken away ultimately (as publick at least) to which 365. by adding the before revealed to *Daniel* 1335. (thence to the blessed times) the said *Revelation* number of 1700 years, to *ch.* 20. is so by that wonderful connexion made up by both these beloved Servants of God and Christs so strange agreement in witnessing joyntly to both Divine books from the same Holy Spirit, which is one admirable evidence of the said Truth witnessed by both.

And as to the excellent Divine Contrivance of the Book of *Revelation* in two Schemes, to *ch.* 19. as an explication of *Daniels* short Hints for the Times; during 1666 years, under the Kingdome of the Stone, *Dan.* 2. 24. from Christs Ascension to his descending again, as *pag.* 26, 27. of *Resitut.* with other things observable in the order of it: all these may be observed in our Scheme of *Revelation*, and Summary of *Daniel* in

one sheet, of excellent use, (if well perused, and frequently.) But for the matter of the four last chapters briefly handled, *Dan. 2.* and *Dan. 7.* after the fourth Monarchy our Saviour explains Divinely many things as referring to the other Prophets, from first to last, chiefly respecting the said ancient Predixions & Covenants with wonderful exactness, which the latter Prophets, and New Testament confirm, as they are so explained by Christs said *Revelation*.

Yet many allusions to other Prophets are made in that whole book to the Old Testament Dispensations, both of the *Camp of Israel* in their Wilderness condition, and when the Temple was built, and to Rulers the 24 Elders; and to Church Guides, the four Beasts full of Eyes, *Rev. 4.* & to *Ezekiels* Vision, *ch. 1.* & *19.* and *Ez. 6.* to *Zacharias* two Olive Trees, *ch. 4.* the Witnesses, *Rev. 11.* &c. wherein we may note the passing of the handle of Christs Key (as we may fitly call it) by Promises and Encouragements (as in our seventh Convincing Argument) to their times of fulfilling in the 1000 years: as the Souls beheaded, and their fellow-Servants and Brethren, *Rev. 6. 9, 10, &c.* are raised to Reign, *ch. 10. 4, 6.* which is a very weighty and useful consideration therein. We only by the Abridgments [mentioned in our Account, p. 3.] passed per Saltum (as we said pag. 3. of Refur.) unto the twentieth *ch.* referring Christians for the former part to *ch. 19.* (now almost fulfilled) to Mr. *Moles* Commentary, and *Cherles* chiefly to the Objection of *Durham. 7. 644.* in the *Fund.* on Mr. *Durham* book, to explain many things from *ch. 5.* to the end: but note here, that as *Daniels* twelfth *ch.* is a Key to that Book, so *Rev. 17.* to the times of the Beasts 1660 years, as in our useful Observations, where that and many of other excellent matters, respecting both books are set down; *Observ. 7. 8. 9. 10. 11.* next after the Tract upon *Rev. 12. 20.* Thus we see the *Book of the Revelation*

wayes joynt *Daniel* and the *Revelation* both in times and things (as was shew'd) in both Books through the 2300 years of the four said Gentile Monarchies from the falling of *Davids* said Tabernacle, which points Unto us this consolation that God will be mindful of that covenant when the time comes: as also of all the former whole Period is the same and their mercie in substance will be the same: and it is no wonder it should be so long before that peoples redumment, since their Sin was so great at first, but especially at their last and longest and sorest Captivity when they had killed the Lord of life with so great a curse upon themselves and their Children.

Upon all which said confirmations and evidences Gods Design in Christs redemption was at his first coming to be manifest to be the son of God in the flesh, and to have a body given him *John 10. 4.* as in both respects foretold by the Prophets, when as God-man he by dying laid the foundation of all future good, & reconciling both Jews and Gentiles by his death: *Rom. 5. 10.* and meriting the salvation of all his Saints souls, about *An. 4400.* 4000. but towards the end of the Sixth millennium at his 2d coming he shall powerfully destroy his great Visible enemies and bind Satan the 1000. years and raise the Saints bodies from the grave freeing the persons and outward conditions of his people, and the the world and Creatures in it from the bondage of Corruptions as largely is explained *Revel. p. 44. 45. 46. &c.* and in the 2d last *ch.* we shall here only farther observe Christs curious exactness that speaking of the beasts destruction at the time of his eminent breaking of the Serpents head at the first act of the Judgment; he only saith these are the true sayings of God *c. 19. 9.* but when he speaks of the promised mercies to the Farthest (twice) to be then fulfilled, he saith; *ch. 21. 5.* and *chap. 22. 6.* these words are both highfull and sure.

And also for the times in respect of the

when he sees the earth *typ*, it is done, at the renovation of all things; *ch. 21. 6.* which before he had set; *Chap. 16, 17.* by a like great Voice from the Throne to shew their coincidence at the same time, saying, *typ*, it is done, as from *Exek. 39. 8.* is remarkably explained. [N. B.] page 61, 62, of *Restitut.*

And for the *quand* how long it shall continue, Christ set it down in an unparalleled manner, six times over to be 1000 years; & 3 of them absolutely 1000 years, *John 19.* and then three times relatively, *1. John 19.* those, those, those thousand years, *Rev. 20.* First, of Satans binding, *2. 2. 3. edly.* of the Saints first bodily Resurrection and Reign with Christ in the world, *2. 4. 5. 3dly.* of the happy condition in that state. 1. They are blessed. 2. holy, as the reason of that blessedness. 3. Their security thereupon, they shall not be hurt of the second death. 4. Their great Privilege, then they shall be Priests of God and of Christ. 5. In their supreme Authority with Christ, then they reigned with Christ 1000 years. In such a wonderful glorious manner hath our Saviour determined the said time and state, which is the Divine Milleniarism of Christ so exactly and curiously set before us by his Scriptures of Truth.

And lastly, by the comprehensive use of this book, it refers to all parts of Holy Scriptures; for first, Christ explains the last times of the four Gentile Monarchies, mistically contained in *Daniel*, as we shewed from the beginning of the Kingdome of the Stone, to the end thereof, at *ch. 19.* whose Chronology begins when *Dauids* Tabernacle fell for the Sins of his natural Race; and whose said Gentile Kingdomes reach through the 2300 years of their continuance, to the raising of *Dauids* Tabernacle in Christ, as the Son of *Dauids* Reign with his Saints; *New Dauids* Covenant for his said Kingdome (which that state of *Israel* was then grown up unto) carries us back to the former Promises and Covenants to

Abraham, Isaac and Jacob, respecting the renewed state of the Land, and the *New Jerusalem* belonging to their Spiritual Seed; and *Noahs* Type of the Ark, sets forth the safety of the Saints in the end of the world, by Christ their true Ark; the Covenant for all Creatures signified by the Rainbow, assures the worlds continuance, and the accommodations of its fruitfulness; and that chiefly for those times (as following Prophets teach us) his Prophecie of *Shems* and *Fabers* Posterity, set forth of what Race mostly (besides *Proselites* haply all along) should rise, as the Prophets after explain in both their double great Calls; and how the Messiah from *Adam, Enoch, Noah*, and all the rest should lineally descend, who should restore his Saints with himself, to a much more glorious and happy Paradise of God in that said state and Kingdome of Christ than the first *Adam* had, when he was the only Monarch of the world.

Yea, this most Divine Book will carry us higher than the Creation or beginning of time to Gods eternal Purpose in the four said particulars all explained and confirmed in *Christs Revelation Key*.

By the help of this we may judge of the several Prophecies from the Fountains of them, revealed in the Word of God, as they relate to the Revealed and Promised Mercies in their particular drift; as what relates to *Adams*, what to *Noahs*, to *Abrahams, Isaacs and Jacobs* for their Land, and what to *Dauids*, as to his sure Kingdome, &c. and upon these Discoveries of Gods giving them title to that state from the said sure Promises & Covenants they will then sing their Hallelujahs upon such accounts, which the *Revelation* teacheth both us and them; as in our *Saviours* Resurrection largely.

Thus we may evidently see that what God designed to be performed in the four particulars to be found in the *7th Millennium*, as *Christs Revelation* manifestly he carried on in the last times by renewed Prophecies and Covenants to

the Fathers, and their Spiritual Seed through Christ; which are also explained and confirmed by the following Propheets: all which are witness'd by the Gospels, and Acts, and Epistles of the holy Apostles; but lastly, wonderfully, exactly, and most excellently explained and illustrated by Christs Revelation: and what greater or stronger evidence of these Divine Truths can be conceived or desired.

Now for the second head, what that state is declared to be from the word of God, (for farther we may determine nothing) which we have so largely considered in the times of Restitution of all things; both as to removing of Evils, and conferring of good upon the Saints first bodily Resurrection, which is their inlet into that happy state that we need here add no more, but that Christians should attentively peruse, for that reason both our said Books which plainly resolve the same.

And for the third, to shew in a fit latitude the time when, or the neer approach of that state, it was the main drift of the said times of Restitution with their neer approach from p. 53. to p. 71. upon *Rev.* 21. 5. and again to the same purpose, from pag. 71. to pag. 77.

Likewise for the fourth, how or by what means Christs said Kingdome shall be set up; not by any worldly means, or any help of man, saving by Humiliation, Faith and Prayer, or the like, but only Divinely by the hand of God, only such as are only called by him, *Rev.* 19. and *Psal.* 149. 9. who as he was said to set up the Kingdome of the Stone 1666 years before, *Da.* 2. 44. which in that time hath and doth, and will in a Divine Spiritual way break, v. 34. 35. & 44, 45. all the adverse power of the Mettle Kingdomes, which at Christs appearance shall all become as the Chaffe of the summer Threshing-floor; so God will then give all the Kingdoms of the World unto Christ, when he comes in the Clouds of Heaven,

Dan. 7. 13, 14. in the glory of the Father, and his own glory, and of all his holy Angels, and his Saints shall then behold Christs glory in that said Kingdome which his Father hath given him, as he willed at his death, *John* 17. 24. and tells his little little Floek that it is his Fathers pleasure to give them the Kingdom, *Luke* 12. 32.

And lastly, for the manifold usefulness, exactness and excellency of *Daniel* and the *Revelation* in connexion together, both for their Subject, Matter, and Order of Times, being Divinely Delivered and ordered for such uses, (as we have shewed) and especially in respect of Christs said Key in the four last chapters of the *Revelation*, of which we have said so much in our last named Book, and in what we have here added to that purpose, to prove such a state shall be in the world in the seventh Millen, that it is not needful here to speak any thing more thereof. And for a farther example of all we have said, as to the usefulness thereof, for explication of Prophetical Scriptures, we shall (as we said) now proceed to show how usefully and surely *Revelation* Interpretation resolves all passages of that nature: We shall consider for a pattern, what we find thereof in that excellent and Divinely perfound Epistle of the Apostle to the *Hebrews*, who were a people specially concerned in that state.

We come now to give an Instance of the great usefulness, & certain exactness of *Revelation* Interpretation of all the said Propheticall Scriptures, & of all such passages in the New Testament as have reference to any of them; and Christs *Revelation* sometimes in connexion with *Dan.* Propheticall Visions, which appears to me to be an Ordinance of his own holy Spirit for that purpose, of which we doubt not but to give a good account, as God may give opportunity.

But for this most excellent Epistle to the *Hebrews*, a people most concerned in that Renewed State of the 1000 years,

the Apostle *Paul* (most probably) though to avoid their emulation then, conceals his name: yet being chiefly to write of Christs *Prophetical* Office, then coming into its eminency, under the New Testament, writing to them, takes occasion to insert much (as it were by the way) of Christs eminent Kingly Office in the ensuing state; and Christ in his *Revelation* very Divinely opens all those, otherwise dark, and (by many much mistaken) passages, as also he doth many of his own speeches, in the Gospels that respect that time and state, as was easie for us to shew { if occasion shall require; } and St. *Paul* in this Epistle evidently shews himself to be that person rapt up to Heaven to learn such Divine Mysteries in this Epistle.

He begins to Mind them of their Priviledge, with others succeeding, that God hath spoken to all such now, by his Son, whom he first sets before them by his glorious Titles of being the brightness of the Fathers glory, and the expresse character of his person, and then what he should be in the issue of his proceedings, as God had decreed both for the things, & times, and way, and means to fulfil them, he had appointed him eternally to be heir of all things in the world: it may be observed, that he might well be so, for he had made Heaven and Earth at first, *Gen.* 1. 10, 11, 12, yea but that was but his transient act before the fall; but he hath three great immanent and long continued actions to pass through in his Mediatorship; [for still the Dominion of the world is usurped by the Prince of the Darknes of it] and so first saith the second Verse further, he hath made the worlds, *viz.* the *worlds*, the states, or several providential disposals; as we opened before: 1. Of the old World. 2. Of the new World. 3. Of the World to come, which he speaks of *Mat.* 24. 5. as we shall also shew by Divine Assistance: and also *2dly*, he by the word of his power upholdeth all things through all these Worlds, *viz.* the said *worlds*, or states of them; and lastly purgeth the sins of

his Elect through them all (as was said before) and so *4.* and all the chapter to the end, and throughout chapter the second, he magnifies Christs Sonship by comparing him with the Angels, shewing how far, and in how many respects the sacred Scripture sets up this Son of God above the Angels; he had said something before of his eternal glory for time past, but here he illustrates his Sonship for time present & to come: wherein we may observe from Scripture ground that distinction of the learned, of Christs being eternally *non inchoans*, or the wisdom in the bosome of the Father, and *non expressus*, the word revealed or manifested in the flesh to be the Son of God, in whose face (as being made flesh, and so God-man in one person (as saith our Apostle)) all the Fathers glory is manifest, *2 Cor.* 3. 6. & *John* 1. 12, and so he is the Fathers only begotten Son at his conception, when the Holy Ghost overshadowed the blessed Virgin upon her Faith of the Angels Message at his holy conception, *Luke* 1. and when the same spirit of holiness with power raised him from the Dead, *Rom.* 1. 4. *Psal.* 2. *Acts* 13. and so he is called his first begotten from the Dead, *Rev.* 1. 5. for Scripture only speaks of his being the Son of God, only in reference to some Divine Manifestation to be made in time towards his humane nature, whereby God manifests and owns him to be his Son; as he was first eternally decreed, or Prophetically declared so to be; but no otherwise; and so at his Baptisme, *Matthew* 3. and at his Transfiguration, *Mat.* 17. at his Ascension as he prayed, *John* 17. to have as the Fathers Son, his former glory, which he had *Gen.* so when the Spirit led him into the Wilderness to be tempted of the Devil, he brought him to that trial, If thou be the Son of God, *Gen.* *Mat.* 4. And at his Death Gods power was to manifest towards him, that the very Centurion at that discouraging state strongly asserts it, Truly (saith he) this was the Son of God: And our Apostle here adds one

one more to come, which is the greatest, the most glorious, and gracious accomplishment of the end of all others before in the world: when he shall be brought again into that world to come [N. B.] which shall, as he there shews, not be subject to Angels, but to the Son of God: so gloriously then above all other times before, to manifest him to be the Son of God, ad his heir of all things, as appointed for that time and state, as his First-borne, higher than the Kings of the Earth, *Psal. 89. 27.* as we shall farther shew, as *Christs Revelation* Explication manifests from *ch. 2. 5.* And our Apostle from *v. 4.* having laid down many glorious Testimonies of holy Scripture for that great Title of Son, *v. 5.* and of his coming to take his Kingdom at his second coming, *v. 6.* from *Dan. 7. 13, 14.* and of his Kingly Dignity, *v. 8.* when Angels are his Ministering Spirits, *v. 7.* but then at his said coming again, his Divine Throne which he shall then sit upon, as the Son of *David* will then gloriously manifest also that he is the Son of God, in that it will be to the end of the world, being then ordered by his Scepter of Righteousness, as *Esa. 9.* as is explained *v. 9.* and the first Foundation he laid, for this Kingdom was his creating Heaven and Earth, *v. 10.* and as he made them, he will also dissolve them in his time, *v. 11, 12.* with *Rev. 20. 11.* but in the last place, Gods Spirit directs him, *v. 13.* after his Divine manner, to point out the time of his said Inheritance and Kingdom before spoken of, *v. 1, 6, 8.* and that from that great Oracle, *Ps. 110. 1.* (so often repeated in the New Testament) shewing it will be at the end of his sitting there, which is at his second coming, or when he brings him again into the world, *v. 6.* and in *ch. 10. 3.* until then (as he shews) he sits expecting the same till that time his foes shall be made his footstool; and *ch. 2.* after he had warned them of hearing God speaking by his Son, *v. 1, 2, 3, 4.* as he doth again towards the end of the Epistle, *ch. 12. 25.* he proceeds to shew the preeminence of Christ in the world to come, which is to begin then, when God shall bring his Son again into the world, as he proved before from *Psal. 97.* which *Ps.* foretels that time & state, and shews then will be the world he there speaks of, and

tells them, it was not to be subject unto Angels, but must be to the Son of God, *ch. 2. v. 5, 6, 7, &c.* and to that purpose then adds a great Testimony from *Psal. 8. 4.* excellently here explained, *v. 6, 7, 8.* where he teaches that the Creation at first (since defaced by mans fall, and Satans Usurpation and wickedness of Men) which Christ had undertaken to rescue from his Tyranny for himself and those which the Father had given him; for which cause he was made for a little time lower than the Angels, and had made the purchase of the world anew, which after he was to possess; but first he must go to the high Court of Heaven to be gloriously put into possession in due time, and then to return (as *Luke 19.*) to take his said Inheritance, Kingdom & possession, when it is made fit for him at the Renovation of all things, yea for him and his Saints in that time and state here spoken of, as the Apostle expressly saith, *v. 8.* we do not yet see all things put under him; but our Saviours *Revelation Key*, in the four last chapters, gives an excellent account of that time, and Gods way of performing them; and opens all those things (if men would humbly and conscientiously attend to it:) which I well (through Divine Grace still more and more find doth strongly resolve all such things above all that man can say to the contrary) and so as I am well, from his word and holy Spirit, assured, he will make good before long time pass: Now that this world to come is to be taken (besides what was before said) all fitly leading to it, as by Gods Spirit so Divinely ordered: note farther, *v. 5.* it is 1. styled *unquenchable*, an habitable world: and 2dly, it is spoken of to be when God brings his Son again viz. the second time into the world, *v. 6.* ~~where~~ the Adverb there is joyned with the Verb, and ~~the~~ it points it out to be a special distinct time and matter he speaks of, though also another proof of his Divine sonship, because then at his second coming all the Angels must Worship him, and it is as was Prophesied of before, *Psal. 97. 7.* and of that state (which largely might be made thence to appear) the Verb ~~shall~~ also is of future signification answerable to the time and state of that Prophesie, and some Fathers, and even some Papists have so understood that time, to be

Christ's second coming; of which, much more might be said, but this is to me above all, I am sure Christ explains all these in this sense in the *Revelation*, as our two last books (if rightly understood) do manifest: I thought to have spoken of many things more in this Epistle so ordered by Christ's holy Spirit, as I find them to this purpose, as in *ch. 11.* many things of the sufferers and Covenants to *Abraham, Isaac, Jacob*, and others; but we have spoken of them partly in our *Key*, p. 7, 8, 9, &c. and in our said last Books: and of the Communion in the New Testament state then, *ch. 12.* which also we spoke of in the said Books, and more in our Tract on *Fer. 3^d. 17.* and because we have but a short Introduction in hand to our intended short Scheme (if God will) we will be satisfied with thus much at present to our present purpose. The like exposition I have from Christ's *Revelation*, of what *St. Paul* saith of Christ's first coming; and the first Resurrection of the Saints, *1 Cor. 15.* after he had risen above 1600 years before, as their first fruits, to sanctifie and effect their Resurrection afterwards at his second coming, *v. 23.* and (*à'm deinde*) intends 1000 years after (as Christ teacheth) shall be the end, which will be when he shall have put down all Rule and Authority and Power, that is chiefly (as Scripture witnesseth) *Ezekiel's* Gog and Magog, and shut up Satan in the bottomless pit for 1000 years; and after that destroy the last Gog and Magog, *Rev. 20. 8, 9.* and cast the Devil into the lake of Fire, and the last Enemy, Death, will be destroyed, with the Author of it, the first Soul Murderer, and in the effect of his wickedness, and also the matter for death to work upon will be taken away, which are the destroying of death, (none remaining from thence in the world in the natural life) but after the said 1000 years shall be that Mystery of the general Rapture, which he speaks of, *v. 11, 12.* at the last Trump; at his descending with a shout (as also the same Apostle speaks) at his last coming (which I believe from the same warrant) he speaks of, *1 Thes. 4. 15, 16,* &c. as distinguishing his bringing with him all that sleep in Jesus, which he had called the appearance of Christ with all his Saints before, *ch. 3. ult.* from this last, when

those dead in Christ (*viz.* all that departed in 1000 years before) shall rise first then, that is, before the wicked at the last Trump then: both which sorts are these our Saviour calls the rest of the dead that rose not till 1000 years after, or till the 1000 years were finished, *v. 5.* the first said Resurrection of the Saints is *Rev. 20. 4, 5.* (as Christ there exactly distinguisheth both of them) and this may be observed by humble and conscientious seekers to be resolved: which Resolutions of these Texts I do upon good grounds believe shortly will be approved by Christ himself at his coming, and how matchless a Resolver that *Revelation* (so called) with a witness is, (and in some things with *Daniel* also) such as rightly seek by it as they ought, I doubt not but may more and more by their own Experience find, and in the interim (after all present gainsayings) yet with declared willingness to give a Christian-like account to all serious persons, &c.) I bless and magnifie the holy name of God my heavenly Father in Christ my gracious & merciful Redeemer, & of the Lord the Spirit my Sanctifier & Teacher (to my great comfort and satisfaction) of these and many like Divine Truths (couched as he hath been pleased to lay them down in his holy Word) & for others I only here pray, saying, Blessed and Holy Trinity of Persons! in the Unity of the Divine Essence; open the eyes of thy faithful servants in these times, to understand the holy Scriptures respecting that said world to come, at Christ's second coming, as our blessed Saviour after his Resurrection opened his Disciples understandings, *Luke 24. 45.* then to see the things before, and at his first coming, and especially respecting his Death and Resurrection, then newly past, &c. Amen.

We might here note hat strong confutation might be taken against Pelagian, Arminian, Popish & Socinian Errours, & many others; & excite all to get true Grace as the best security of all good; & to that end lay aside worldly & wicked projects in the world, and keep close to God in the use of all good means, and that Great Persons should kiss the Sun, &c. *Psalm. 1.* but we are forced now only to hint thus much.

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2. The long Stall thereof passeth through 1700. Years
by Promises and Encouragements, to ch. 20

- 4. *Thyriae* shall have Power over the Nations, v. 26, and give him the Morning-star, *verse* 28.
 - 5. *Sardis* shall be clothed in white, &c. I will confes his name before my Father, 6. 3. 5.
 - 6. *Philadelphia*, I will make him a Pillar in the House of God, and he shall have a new Name, v. 12.
 - 7. *Ladicia*, shall sit with Christ on his Throne, v. 21.
- In the Seal-Prophecie, ch. 6.*
- 1. The 144000 Sealed in the East, ch. 7, and innu-merable others, all to be rewar- ded in the 1000 years, v. 15, 16, 17.
 - 2. Those killed under the Dragon, until 320 years en- ded, with their Brethren & fellow Servants after to be killed under the Beast in his 42 Months until the said 1000 years; but both to be rewarded together at the first Resurrection, *Revel. ch. 30.*

INTIMATION.

anted Divine Truths of the Gospel being the Testimony of Jesus, and the
efore the best Foundations of the best Divinity, affording the best Gui-
etrick Scripture, both for removing of evil, as to the breaking of the Ser-
ording to the promised Mercies and Covenants to and with the Fathers, &c.

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Saints before, ch. 3. *ult.* from this last, when

Behold he Cometh with Clouds, and every Eye shall see him, and they also which pierced him;

and all Kindreds of the Earth shall Wail because of him; Even so, Amen.

The Seven *Apoc.* Churches have their several Promises to be Fulfilled

to every Overcomer at the first Resurrection:

1. For *Ephes.* to Eat of the Tree of Life in the mid'dt of the Paradise of God,

Chap. 2. vers. 5.

11. For the Second Death, *v. 11.*

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3. For *Smyrna*

2. For *Philadelphia*

1. For *Ephesus*

Great Persons should kill the Sun, *Gr. Psalms*, but we are forced now only to hint thus much.

A brief, but weighty, Appendix to our Scheme; for the farther needful Satisfaction of all persons in these two now needful things to be considered.

First, That Christs now neer-approaching Appearance and Reign will very evidently be personal at the destruction of the Beast, *Rev. 19, & 20 ch*

Secondly, We shall give a farther account of our many Divine Reasons why we really believe that Christs said personal appearance or coming in the Clouds will be about 20 years hence in a latitude; from 76, which by the loss of 4 years is to be reckoned 1680. as pag. 55, 56, 57. of *Restitution*.

As for the former, we have already briefly set down very much evidence thereof, both of our own former proofs thereof, and of others, in *Assert. 7.* of our *K. 7.*; and in other parts unto which we shall here also add many other weighty Considerations; [and the rather, by reason we find all the said former proofs are so little hitherto duly weighed by most men, &c.] as namely these ensuing.

1. That in the drift of our whole Divine Scheme, being explained according to Christs Revelation, [the best Resolver in the whole world] which manifests that the said personal appearance and Reign of Christ in his Davidical Kingdom in the world are carried on all along as the greatest thing to be accomplished therein, and the drift of all the other promised Mercies in the 1000 years: And that first, as Gods eternal Design before all time witnessed to in his Word in 4 things. Secondly, in time, as carried on by Predictions, Covenants and Promises, &c.

1. As Gods eternal Design for Christ, and those which he had given him in the world, upon his fulfilling of his great work of Redemption for them in the first 6000 years, &c. And therein first, as Christ was eternally appointed to be heir of all things, *Heb. 1.* in the seventh Millennium, so Christ assures the said Saints that they also shall then inherit all things, *Rev. 21. 7.* or be then heirs, and joynt heirs with him also, *Rom. 8. 16, 17.* which requires his and their joynt personal presence, together with that Inheritance, &c.

2. As God by an eternal Covenant had given them to him upon the fulfilling of his said great work of Redemption in the 6000 years before, then to be his Bride the Lambs Wife, *Rev. 21. 9* and so they shall have then the Wife's interest with him in the world in all good things, together with his personal presence, as we doubt not afterwards to manifest, &c.

3. As God will put all things under Christ [in subjection to him] then [for we do not yet see it, saith the Apostle, *Heb. 2. 8.* in the present state of things] So the Restitution of all things shall then be effected, for the personal enjoyment thereof both by him and them in that same state, *Rev. 21. 5.*

4. As God eternally decreed to set his King [Christ] then as the Son of David God-man upon his holy Hill of *Sion*, wherein and whereby the excellency of all the former shall be compleated in the world, [notwithstanding all the vain things which the Gentiles and Kings of the Earth have, or do, or shall imagin to the contrary until that time, *Psalm. 2. 1, 2, &c.*] So the suffering Saints shall then rise and reign with him 1000 years, *Rev. 20. 4, 6.* and also the Heathen shall then be given to him for his

his Inheritance, and the uttermost parts of the Earth for his Possession (as follows in that second *Psal.*.)

2. Because all the promised Mercies and Covenants (particularly made in time (successively) unto the Fathers, and unto their spiritual seed do refer to that state of the personal Reign of Christ the said 1000 years [as his own most Divine *Revelation* explains them], as to the main an principal matter or thing to be carried on (then) by Christ and his said Saints in that world shortly to come, wherein all other are contained, &c. which by the ensuing particulars (with sundry others) may appear.

1. That Prediction of breaking the Serpents head [for the removing of evil] in Gods first and most comprehensively gracious Declaration, *Gen.* 3. 15. to be eminently then performed by Christ when coming from the right hand of the Father, his Foot shall be made his footstool, as *Psal.* 110. 1. according to *Enochs* Vision of Christs great day of Judgment in the Old World; and *Daniels* of the same in the New world, to whom the time thereof was more explicitly revealed, *viz.* when he comes in the Clouds of Heaven, all foretelling the same time and coming, with *Rev.* 1. 7. foretold again to be executed in its order, *Rev.* 19. 11. when he will not only destroy the Beast, but also the Turk with him, *Ezek.* 39. 8. *Dan.* 11. 45. & 12. and will also bind Satan, and shut him up in the bottomless pit for 1000 years, taking away out of Chri's Kingdom the evils brought into the world by sin, *viz.* the Curse, the Enmity, Bondage and Corruption, with all that offends, *Mat.* 13. 41. at the making of the New Heavens, and the New Earth, for his Saints and Angels (then); at those times of Restitution of all things, *Rev.* 21. 5. as is manifest by Scripture to be done then for Christ personally with his Saints, as in our *Reffir.* largely is manifest; for Christ might as easily have put down Satan from being any longer the God of this present evil world, and Prince (by Usurpation) of the power of the Air when he wrought his spiritual conquest over him, and all the powers of Darknes, *Col.* 2. 15. at his first coming, as soon as he had reconciled the Saints to God by the blood of his Cross, had not the Father most wisely and holily for his own great glory, and his Sons and his said Saints great glory and happiness in that world (wherein they had suffered before) set down the order and time for the carrying on of that his great Design in the world for the said Reign of Christ with his Saints, as the greatest thing (as was said) then to be obtained and enjoyed in that world to come by Christ and all his said suffering Saints together, who having before there suffered with him, should also then reign with him, *1 Tim.* 2. 12. as he set forth in that book with 7 Seals given so gloriously to the Lamb, *Rev.* 5. to open and execute (as the Fathers Commissioner) in their due order and time, until about the end of 1700 years from Christs Birth: But that then he should be his King upon his holy Hill of *Sion*, sitting on the Throne of his Father *David* (as he had promised, and not until that time, &c. But,

2. The Spirit of God manifests that in his first said gracious Declaration, *Gen.* 3. 15. was also contained the restoring of the Dominion over the Creatures, which includes the Kingdom of Christ, *Rev.* 20. and all that belongs to it in the two following steps, as being the positive end and purpose of Christs first undertaking of that his said great work of Redemption, to be fulfilled at the time of the Restitution of all things; and then to be personally enjoyed by himself and his Saints, when God will wonderfully make all things new for them, *Rev.* 21. 5. when the suffering Saints fullness shall be then come in, and that same Lambs Wife hath made her self ready, as *Rev.* 19. 7. And in that sense he evidently explains, *Mat.* 4. 6, 7. by *Mat.* 2. 6, 7, 8. shewing the Son of Man there, (unto whom all things shall be surely at last subjected) to be Christ the second Adam, [not the first Adam, who was not the Son of any man, but only the Son of God by Creation, *1 Joh.* 3. 9.] and teacheth, that under the first

Christ, the second *Adam*, all things were to be put in subjection again at the said time) as was by God fore-determined and appointed; though we do not yet see all things subject to him; *vix.* in the present state of things, (as the Apostle speaks, *v. 8.*) although for the suffering of Death God had before Crowned him with glory, and honour upon his becoming lower than the Angels for a little time, whilst he by his death had wrought reconciliation for his said Saints; But as to the restoring of the said lost Dominion by the first *Adam's* Fall, which is also still usurped by Satans continuing the Prince of the power of the Air, and by his wicked retinue of evil men & Devils, & that will not be fulfilled, until the beginning of Christs great day of Judgment, when all his said Foes will be made his footstool, and when the Kingdoms of the world shall actually become the Kingdoms of God, and of his Christ, and when he shall personally possess them; as being then given to him for his actual possession of them, *Pf. 2. 8.*

2. The first Mercy to *Shems* Race the Jews, *Gen. 9. 26.* [having then present interest in Gods favour] tended (as *Balaam* prophetically spake) to point out the Lineage of Christ, who when he had reconciled his Saints by the blood of his Cross at his first coming, should at his second coming be such Gods King at that same time, whose Scepter was to arise out of *Israel*, as *Numb. 24. 17.* which *v. 19.* is particularly applied to Christ (then) [out of *Jacob* (said he) shall come he that shall have Dominion] mainly, that in the said 1000 year, carried on after by all the Prophets, Gospels, and all the Apostles Writings, and most Divinely so explained by Christ in the *Revelation*. Hence also saith the Prophet *Isa. ch. 55. 3.* That the spiritual Seed of that Divine Seed of the Woman [Christ] shall with him have those sure mercies of *David*; that is by all the said Scripture explication *&c.* they all most certainly shall then reign with him personally in his said Kingdom, which is the very meaning of Gods making *David* a sure House; so that his House, Throne and Kingdom shall continue for ever, to the worlds end, *2 Sam. 7. vix.* [in Christ his Divine Seed] as also in many other Scriptures, though in respect of *Dauids* natural Race it was not so, (as he speaks) *2 Sam. 13. 5.* yet as a type for a long time his natural Race also prospered into a Kingdom, as *Ezekiel 16. 13.*

4. As all Promises to *Abraham* and his whole Seed were chiefly to and by that his one Divine Seed Christ, as *Gal. 3.* so also more especially to all his spiritual Seed then. [See their many distinctions *Resurrect.* p. 10, 11.] and likewise to *Isaac*, *Jacob* and *David*, and to all their spiritual Seed at the same time; and though the natural race of them all had for a time in *Canaan* a Typical, Conditional, Temporal, Changeable interest, (which by sin they all successively lost, *Mich. 2. 10.*) yet *Abraham*, *Isaac* and *Jacob* looked for that City and heavenly Countrey a far off, *vix.* [of a heavenly nature] whose Maker and Builder is God, *Heb. 11. 6. 40.* for themselves and all their spiritual Seed, at the first Resurrection, (as by our paper of the Jews Conversion is largely evident, *pag. 5, 6.*) *Jacob* also Prophesied of *Judab's* Dominion, *Gen. 49.* which was the Type of Christs, who was to descend from *Judab*, who is therefore in that state stiled the Lion of the Tribe of *Judab*, *Rev. 5.* which Dominion of his and his Saints shall not be forfeited, nor pass to other people, (as *David* speaks), when he shall cease to sit on his Fathers Throne, and come to sit on his own Throne in the said 1000 years with his Saints, *Rev. 3. 21.* as the Son of *David* for ever, *vix.* while the world remains, *2 Sam. 7.* When will really be the sure Mercies of *David* (as was said) for himself and all his spiritual Seed, which are so many ways distinguished from the natural, (as ought to be well observed.) The Design of God in all the promised mercies to the said Fathers, was, that their Race and State should grow up or prosper into a Kingdom, as was hinted before, *Ezekiel 16. 13.* which their natural Race had only as a type for a time conditionally; but it was surely confirmed to Christ in the

renewed state to. c. me, when all the said spiritual Seed shall rise and reign with him, as is confirmed by all the Prophets, witnessed to in the Gospels and Apostles' Writings, and carried on by Christ himself from the beginning of the *Revelation* to the end thereof. And

3. Hence also observe, that that personal coming in the Clouds is so often spoken of in that most Divine Book, as *chap. 1. 7. Behold he cometh with Clouds*; the same coming in time, with *Daniel, 7. 13, 14.* to be fulfilled *Rev. 19. 11.* to the end, when the Lord God Omnipotent is said to Reign, *v. 6.* and when the said Saints shall also reign with him, *Rev. 20. 4, 6.* Again, to *Philadelphians, ch. 3. 11.* is another, [Behold I come quickly,] again after the *Revelation* was given, and *John* commanded to leave it open, *chap. 22. 10* then, *v. 12.* he adjoyns another [Behold I come quickly,] and my reward is with me, even the same reward, *ch. 11. 19.* of which the Spirit and the Bride also say, *Come*: which Christ again ascertaineth, *v. 20.* saying, *Surely I come quickly*; and it is there once more implored by the Spirit in the Saints, *even so come Lord Jesus, v. 21.* What man can then with reason, or shall dare, against so much evident Scripture, (without good Reason) to deny any of these, much more all of these so often repeated Texts respecting his said coming in the Clouds. Hence saith *Jeremie* of that time, *ch. 3. 17. Jerusalem* shall be called the Throne of the Lord, when also the Prophet *Isa.* witnesseth, *ch. 24. 23.* The Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount *Sion*, and in *Jerusalem*, and before his Ancients gloriously: And *Ezekiel* stile that City from that time, it shall be set up, *Jehozab Shamma, The Lord is there, ch. ult. v. ult.* so *Zachary,* twice, *ch. 1. 10, 11.* he will dwell in the midst of *Sion*; and *Zechary, ch. 3. 13, 14.* the King of *Israel* is in the midst of thee, &c. with much illustration there observable, &c. And *Daniel* shews punctually the beginning then of Christs said universal and perpetual Kingdom, *ch. 7. viz.* when the Body of the Beast shall be given to the burning flame; of which state speak also all the rest of the Prophets; (as in our *Apoc. ch. 5, 6, 7, 8.*) and our 12 Foundations from *Gen. 3. 15.* to the end of the *Revelation*, [besides what more was proved in *Affert. 7.* of our *Key*, and in other parts.]

3. Now as from the drift of all the said Covenants, Promises and Prophecies, and all the said parts of holy Scripture, his said personal coming, appearance and Kingdom, is evidently intended, (as is from them all manifest.)

So the third head of Arguments do prove all the same to be personal will be from the Consideration that at the said coming he will begin his great day of Judgment, stiled *ימים מואדים יבועים*, the Judgment of the great day, *Jude 6.* when will be the *Matutinum Judicium*, or the first Session thereof, which the Jews from *Dan. 7.* used to stile יום הדין or יום ה' רבנא, the day of Judgment, or the great day of Judgment: Hence the Spirit of God ascribes thereto all the peculiar marks and parts of a day of Judgment; as 1. The Judgment is set, *Dan. 72.* The Books are opened, 3. The Quick. And 4. The Dead are Judged, *2 Tim. 4. 1.* and that at his appearance and Kingdom, or which is the same, *Rev. 11. 19.* when his Enemies are destroyed, and his Saints rewarded, and all the like marks and parts of that Judgment will be again at the *Vespertinum Judicium*, above 1000 years, after, as is distinctly manifest, *Rev. 20. 11.* to the end, &c. Hence the destruction of *Babylon* is stiled the beginning of *Revenge*, *Deut. 32. 42.* in *Moses* his song for Posterity, upon which follows *Daniels Matutinum Judicium*, when the Body of the Beast shall be given to the burning flame: upon which the Prophetical song brings in the joyful union of Jews and Gentiles, as then to take place, viz. upon that execution of Vengeance, when Gods hand takes hold on Judgment, and makes his Arrows drunk in blood, when that enemy Antichrist shall be dispatched out of the world, *v. 40, 41, 42.* and the frequent expression

of God judging the Whore (then) suits thereunto, as *ch. 19. 2.* upon the great Hallelujah then sung for the same, *ch. 1. the like often in ch. 18. 3.* strong is the Lord that judgeth her, and *ch. 10. in one hour is thy judgment come: again, v. 19. in one hour is she made desolate* *1. 10. v. 20.* God hath avenged you of her, ye holy Apostles and Prophets, with much more to the end: and this Revenge is greatly encouraged. Reward her as she hath rewarded you, and double her double, *Ec. v. 6. &c.* But as for the Beasts ruine, the Judgment is set, and the Books were opened, saith *Daniel, ch. 7. 10.* & that was because of the great words the Horn spake, *v. 11.* and the issue was, the Body of the Beast is given to the Burning flame at that time, when the Son of man comes in the Clouds of Heaven, *v. 13. 14.* and receives his said Kingdom also, both those parts, [of the morning Judgment] as *Psal 49.* are explained by Judgment, *Rev. 11. 19.* God is praised for then judging his Saints with reward, as well as Judging his Enemies with destruction: the manner of Execution is set forth at the Armageddon Battle, *Rev. 19. 11.* so Gog and Magog both to be destroyed upon that Gods great day of Vengeance or Recompences *Ezek. 39. 8.* which in special is often in Scripture so called and described, as *Isa. 66.* in many particulars, where also the Conversion and deliverance of the Jews are joyned in that Prophecie with the destruction of the same Enemies at the great day of God Almighty (as it is called), *Rev. 16. 14, 16.* as was said before from *Deut. 32. 41, 42, 43.* Now when Christ comes to that Judgment in the morning of that great day, he will come personally, and all the time he will be in rewarding his Saints at the first bodily Resurrection in his Kingdom, and reign then, and in the New Jerusalem state then in the world he will be personally with them, and they shall then and there behold his glory, which his Father hath given him as Mediator, God man, *Jo. 17. 24.* all the time he is raising of them to enjoy the happiness of that state (which Mr. Mede conceives will be in doing a great part of the 1000 years) who shall then enjoy the Vision of his Person with them, who shall then be their happiness and their glory: But the evidence of such personal Judgment then will be farther confirmed from the particulars under the next head of Arguments drawn from the many actions or great things the Scripture speaks of to be then done peculiarly by himself, and at that time.

4. Therefore to proceed to those acts peculiar to Christ then to be done by him: the first is, he will bring his Saints with him then, as *Zach. 14. 5.* [he will come and all the Saints with him] confirmed by *St. Paul.* he will come at his appearance with all his Saints, *1 Thes. 3. ult.* and *4. 14.* them also that sleep in Jesus will God then bring with him, and therefore the Bride, the Lambs Wife, is ready when the Hallelujahs are sung, *Rev. 19. 7.* which is expounded, *Rev. 19. 10.* to be the New Jerusalem (then) come down from God out of Heaven, for the spirits of just men before made perfect, *Heb. 12.* coming with Christ to receive their spiritual bodies in their order, so whereby they are made capable of the happy Vision of Christ personally, and of the many parts of the happiness of that Jerusalem state, the Mansion for that time which Christ went to prepare for them in special, *John. 14. 1, 2, 3.* (as his own Revelation resolves us) but whether it will after be translated with them, when the created Heavens and Earth shall be dissolved, *Rev. 20. 11.* we find nothing to resolve us: but that an infinite and eternal happiness will follow the end of that great day of Judgment, upon their final sentence of Absolution and Approbation is there, and in many other Scriptures manifest, where God hath prepared it for them for ever, &c. And as he will then bring all his suffering Saints from Abell, to that time, he cometh to that Judgment, with him.

So, 2. He will raise their Bodies to make them capable of the happiness of that state, as one great end of his bringing them (then) with him; and being such a Mercy

is founded upon all the Covenants and promised Mercies we have of Jesus, belonging to the Fathers and their spiritual Seed, in the renewed state of the world, appointed by the Father for him & them together, as was shewed before, whence further evidences of his personal presence with them, are very evident, and coherent with scripture, if God work that Faith in men to believe them upon such Scripture grounds, and it is only Christs peculiar personal work then to raise the Saints departed, &c.

3. When he comes in the Clouds then, and converts the Jews, they shall personally see him, through the Clouds, [without which, mortal eyes could not behold the brightness of his Glory at his appearance] therefore often so called, *in nubibus*; & *in die* at his appearance, and the appearance of his presence, who will then be manifest to be the only Potentate, King of Kings, and Lord of Lords, as the Apostle Paul Divinely and fully teacheth, *1 Tim. 6. 14, 15, 16.* and as Christ also in due order reveals largely, *Rev. 19.* with many wonderful expressions of his Excellency then to be manifest, but that the Jews that pierced him, and every eye [then capable] shall see him, the Clouds shall then wait upon him, *Rev. 1. 7.* it is set forth as a great wonder, Behold, he cometh [with Clouds] as the Holy Spirit therefore speaks, and with an addition of [even so Amen.] as being the time of fulfilling of promised Mercies to Jews and faithful Gentiles, the spiritual Children of Abraham by Faith, (as the Apostle speaks *Gal. 3. 29.*); yea and they are said to be Christs seed too, which he shall then see upon such prolonging of his days in the world then, *Isa. 53.* now when all those shall with their eyes see him, he must then necessarily be personally present: and this is according to the main intent of *Zach. 12. 10.* to the end; of the Jews great Conversion; [for all Revelations from the sounding of the seventh Trumpet at Christs coming in the Clouds refer us to the Prophecies of the Old Testament] who have this Key given to open all that follows there to the end: [that the Testimony of Jesus is the Spirit of Prophecy, *Rev. 19. 10.* for he there witnesseth nothing but what his own Holy Spirit had taught in some measure before by his Prophets: So *Zach. 3. 9.* their iniquity shall be taken away in one day, and *Isa. 66. 8, 9.* &c. that Nation shall be born in one day, &c. which their *Elijah* to be sent, (some time before, as *Mal. 4. 1.*) to guide them in seeking their promised land then, seems to prepare for towards the end of *Daniels* 1233 years, c. 1, 12. And 4. Likewise the fulfilling of that Prophecy, *Zach. 14.* when his feet shall stand on Mount *Olivet*, from whence he ascended; upon which, it is very probable, he will again then descend [with Clouds] wonderfully causing it then to cleave asunder, and cause the Valley to *Asai*; suitable to what those two Angels said to the Apostles when he ascended, *Mat. 1. 11.* and there is much in that whole chapter of *Zach. 11.* to many of these purposes, but we must in this business to hand briefly only point at many things of such nature; and such wonderful works of Christ seem to prepare that so long hardened people the Jews for the wonder of Christs mercy to be then magnified towards them, according to many great Prophecies, as *Ezek. 36.* & 37: ch. and as in our said Paper of their Conversion, &c. and his standing on Mount *Olivet*, and leaving then, also clearly prove him present.

5. His Command to bring his great Enemies, and slay them before him, *Luk. 19.* proveth his presence when it shall be done; and that will be at the Judgment of the Dead, *Dan. 7.* and upon or at the destruction of Gog, the Turk, *Dan. 11. 45:* for ch. 12. 1. at that time stands up *Michael*, the Prince of Daniels people, when he tells him his people shall be delivered; and when these Enemies perish [it is done] at the last Vial, *Rev. 16. 16, 17.* which fulfils that great Prophecy of Gogs and Magogs destruction, *Ezek. 39. 2.* at that great day which the Lord God there spake of, as pag. 61, 62. of *Revel.*

6. The breaking of *Satan* then, and *striking him up in the bottomless pit*, *Rev. 19.* when he eminently breaks the Serpents head, as *Gen. 3. 15*: at the end of his sitting on his Fathers right hand, when he will make his temporal or corporal enemies, together with his spiritual (eminently) his foot stool, which is also an act suitable only to Christs Sovereignty then which he will exercise (as the Father set down in the Book with 7 Seals) for 1000 years; and in the little space afterwards, when also upon Satans last most wicked attempt of Rebellion against his Divine Sovereign Authority, he and all his shall perish for ever, *U7*.

7. His dispensing of his Rewards to his Saints then will be his peculiar personal act (as he speaketh expressly) at his said personal coming, *Rev. 22. 12.* Behold I come quickly, and my Reward is with me; and so he judgeth his Saints with Reward, *ch. 11. 19.* and this he will be doing all the 1000 years for them.

8. His sitting on the Throne of his Father *David*, *Luke 1. 32. Isa. 9.* not as he sits now on God the Fathers Throne, but as distinct from it, *Rev. 3. 21.* when he comes from his Fathers right hand to sit on his own Throne in the world, as the Son of *David*, and he manifest therein to be the King of Kings, and Lord of Lords; and all his manifold actings in righteousness and Judgment in the Earth: of which are many and great Prophecies (then) upon his said Morning Judgment in all the 1000 years, also prove his personal presence, as the Branch, or one out of the root of *Jesse*; and yet though so the Son, yet as God he was the root of *David*, *Rev. 5.* But not as some mistake of his said Saints being (then) as other Kings and men in the world, but coming as the great God, *Tit. 2. 13.* in his own, and his Fathers, and his Angels glory; *U8.* and in that Christalline, Transparent, Golden, Wonderful, Holy and Beloved New *Jerusalem*, *Rev. 21. 1500 miles high*, as well as 1500 miles long and broad, a perfect Cube, without allegorizing of it, or many other matters then and there [for Gods Spirit hath not said it will be of such height in vain] who best knows, (and being likewise the Maker and Builder of that City for the Fathers, and all his Saints, as *Heb. 11. 16. 40.*) is able to make it both capacious enough, and suitably glorious to the blessed holy raised Saints condition, therein to behold Christs glory, *Job. 17. 24.* their blessed Redeemer, Head and Husband; and when men begin to wait upon God more duly to seek to know these things from his Word (as they are there held out) in humility and uprightness, he will doubtless give them a suitable Faith to believe more of such Divine Truths, which is now a great duty (though the Old Seducer labours by all means possible to persuade men to the contrary) otherwise, like *Thomas*, they may not (happily) know them until they see them; and (happily) for wilful neglect may then obtain a final portion in them, *U9.* But all the said promised mercies expounded by Christ (as is manifest in our *Scheme*) do refer to that time and state, and will then have their due accomplishments (though multitudes now shut their eyes against such light) as by our six Conclusions is sufficiently evident, *pag. 17, 18. of Reason.* such glorious Revelations left by the Father to be made known by his Son alone, after all, ought earnestly to be sought into by all good means, and highly prized when they are found. The transparent matter of those Celestial Spheres wherein those glorious lights above shine unto the world is not by men discoverable what it is; so neither is the matter of that glorious City prepared by God himself for that King of glory and his said Saints in that blessed state, farther known then, as we are informed from the holy Scriptures concerning the same: and though the raised Saints, and those then in the natural life, will then be of one Communion, yet their states indifferently seem to be pointed out much to differ, [as by *Revel. New Jerusalem*, and *St. Paul* may appear, the one for the Converted Jews with the Gentiles to walk in the light of the other, *Rev. 21. 24.* the other peculiar to the raised Saints. And,

8. From the *Apoc.* *Rev.* expressions to the *Th.* *Thim.* 2. 2. *Revel.* 1. 7. there will be in Christs said coming, (so he there calls them) much occasion of glorifying him by his Saints; and of his being admired, above all the Angels; as well for his personal excellencies, as for all his said actions in those times, which, without his personal presence, they would not have opportunity and occasion then to do.

The last head of Argument for such Christs personal presence then, will be from the Relation he then stands in to his said Saints: 1. first, he will be then the Saints visible Head, and they his visible Members, both to be present. 2. At the Marriage of the Lamb, he will be the Bridegroom, and the Saints his visible Bride, *Rev.* 21. 9. now that Relation imports his personal appearance as well as hers;

3. As the Husband he will long continue in that state with them, and dwell with them the said 1000 years: therefore upon the coming of the said New *Jerusalem*, *Rev.* the Inhabitants [metanimically] down with him from God out of Heaven (there, the Holy Spirit declares, That the Tabernacle of God, [viz. the body which he Tabernacled in before for a little time] then will be with men; so as to dwell with them that long season, and therefore personally present.

4. The joynt in erest that Christ and his said Saints will have in the happiness of that state, as heirs and joynt-heirs with him thereof; which also prove his personal presence, *Rev.* 21. 7.

5. More especially their Reigning with him on earth then, as the most comprehensive Mercy of all the rest, which all the other tend to make up, [as the prospering into a Kingdom was to the natural race in the type, *Ezek.* 16. 13.] and hence this Kingdom, and Reign of the Saints with Christ is so often mentioned in the *Revelation*: For then the Kings Daughter that is all glorious within, whose Garments are said to be of wrought Gold shall enter into the Kings Palace, *Psal.* 45. who shall make of her Children Princes in all lands: some (as Christ said) over two, or five, or ten Cities, *Luk.* 19. and all such Offices and Relations speak his personal presence in that state, when once the everlasting Gates shall begin to stand open for the King of Glory to enter in, *Psal.* 24.

And thus much at present briefly of Christs said personal Coming and Reign in the 1000 years, as proved abundantly from all the fore-named Considerations.

Now the *Second* thing, viz. That they shall be about 20 years hence from this 76, or rather 80, which we desire to give farther satisfaction, according to what we find in the Word of God, and from such Divine Grounds as are according therunto; upon which our Belief thereof is founded are these ensuing;

1. In general we find all Prophetick Scripture is almost fulfilled neer to Christs appearance, as in particulars may hereafter appear.

2. More especially, because *Daniels* 2300 years given by *Palm.* or the secret Numberer, *ch.* 8. which many wayes are manifest; 1. To be the most certain number or measure of the years of the Jews Bondage, and of the Gentiles Dominion, through all their four Monarchies, *And.* 3. The measure of both his other Numbers in connexion with the *Revelation* Numbers joyntly; which admirably terminate in the same Period with it, at Christs said appearance, when in all those respects that Number will be fulfilled, as follows.

For the *First*, That it is the measure of the Jews Bondage, and of the Gentiles Dominion, is proved largely from the Context of *ch.* 8. and by many other reasons in our *Summary* of *Dan.* *pag.* 60. 7.

3. Because the expectation of that threefold Overturning of *Dauids* Kingdom, *Ezek.* 1. 26. 27. until he come whose right it is, and which God hath there promised to give him (then) were almost completed, by experimental fulfilling, as we shewed

Introduction pag. 9, 10. which (very probably) will be fulfilled at the same period.

3. It consists of two evident parts, very admirably concurring with the joyn't times of *Daniel* and the *Revelation*, viz. Of the first part of 600 years from the Captivity of *Babylon*, in the beginning of the fourth year of *Jehojakim*, and the first of *Nebuchadnezzar*, *Anno Mundi* 3398. about three years before 3400. which therefore will be out so much before Christs Birth at 4000. as *Bishop Usher* Computes it, (when 37 years more ended *Daniels* Weeks) from whence also are reckoned 1700 years of *Revelation* Prophecie to Christs said appearance, at the Destruction of the last, or *Roman* Monarchy, *Rev.* 17. 10. of both *Ezekiels* Gog and Magog at the same time, *ch.* 39. 6, 7, 8. which two numbers make up the 2300. *Dan.* 8. [of the latter number more afterwards.]

2. Again it is also manifest to be the measure of both the other mystical numbers in *Dan.* 9. and *Dan.* 12. 12. in connexion with the *Revelation* Numbers reaching to the same period; all being the dictates of the Eternal, All-knowing, & All-working Lord the Spirit: whose Epochs being many hundred years distant; yet exactly agree in the same Period, the same glorious Divine evidence of Truth being carried on by them all, both of the Jews deliverance, and the Enemies said Ruine, at Christs appearance, (as was said.)

1. Of the 70 Weeks, *Dan.* 9. or 490 years from the 20th of *Artaxerxes Longimanus*, *Neb.* 2. 1. *An. Mundi.* 3550. at the execution of the Decree for Building the City *Jerusalem* until the three years and an half ending *Daniels* last Week, *An. Dom.* 37. after Christs Birth, in the middle of which last Week Christ by his Death put an end to Transgression, &c. and by his Resurrection brought in everlasting Righteousness; and at his Ascension triumphed gloriously over the spiritual Principalities and Powers, *Col.* 2. 15. when also began the Kingdom of the Stone, *Dan.* 2. 44. for that 1666 years to his Descending again, in that interim to break and consume the Dragon and the Beast, until about the end of 1700 years from Christs Birth, when it will become the Kingdom of the Mountain, filling the whole Earth at Christs second coming.

And, 2. For that Divine Mark or Discovery of taking away Sacrifice, (ultimately) given to *Daniel* by the same Lord the Spirit, above 800 years before it came to pass, when his 1335 years, *ch.* 12. 12. should reach to the said blessed times, which was eventually manifest, by Gods Wonder-working Providence and Power, about *An. Dom.* 365. against the provoking Abominations of *Julian* the Apostate Emperour, who not only in opposition to Jesus Christ set up many Heathen Idolatries, but encouraged the Jews to build their Temple for Sacrifice, granting allowance for the same out of the publick Treasury: But when they had layed Foundations for the Temple, and multitudes came to see the Workmens proceedings (as many Historians relate) Gods wrath was manifest against them by Fire and Earthquakes, and the like terrible appearances thereof, killing many Workmen, with such as came to see the same; burn'd their very Tools, or melted them, and cast out the very stones layed in the ground for Foundations, occasioning *Cyrill*, then Bishop there, to say, *Now is fulfilled our Saviours Prediction. One stone shall not be left upon another: that shall not be thrown down, &c.* From which time we read no more of the Jews publick Sacrificing: and that time wonderfully fits the said Mark; for 1335. being added to 365. make up likewise 1700. to the said blessed time, &c. Whereunto,

4. We may annex those 45 years of the Jews last troublous times, *Dan.* 12. 1. from the 1290. years in *v.* 11. unto 1335. in *v.* 12. (when the blessed times begin) the former said 365. years till *Julian*, being added to them, which so together make up

as was said) 1700 years from Christs Birth to his second coming, which we observe in our late Address to the Kings Majesty, to be now a special Alarm to this World : In these words, [Of the neer approach of whose said coming (I conceive) the world of late years hath been sufficiently alarm'd, by the Jews attempt (in that season) to seek their promised Land, 45 years before that his second coming, (as appears from *Dan.* 12. 11, 12.) and (as is very observable) in that type thereof *Josias*, ch. 14, 7. 10. in that so very apt decyphering of our Jesus now ; which (whatever others think of it) I have much pondered since in my heart, from Gods former like mysterious proceedings, when he is about to do great things in the world ; and of which I now understand an useful book is written, &c.]

5. The Beasts Date of 42 moneths, with the Sack-cloth Witnesses 1260. years, and the Womans time, times and half a time [being all contemporaries] now ready almost to expire, as in *Revs.* p. 57, 58. & p. 74, 75. not long before the VVhores Burning, *Rev.* 18. which must precede the utter destruction of the man of Sin at Christs said appearance, 2 *Thes.* 2. 8. at Gods sure number of 1666. counted (as appears, by his own Divine wisdom of *Daniels* said numbers, and *St. Pauls* Doctrine from Christs ascending, to his descending with Clouds about 20 years hence, as before.

6. The Turks day, hour, moneth and year, viz. 396. years, *Rev.* 9. 11. being the sixth Trumpet, or second VVoe beginning about *An. Dom.* 1306. or little after, in the Ottoman Family, whose said 396 years will be completed about the same time, as in *Revs.* p. 74.

7. The probable proceedings of the Vials under the said sixth Trumpet to prepare for the ruine of the Beast about the end of the sixth Vial, when *Ezekiels* said Gog and Magog, viz. Turk and Pope are like to perish neer in time together.

8. The Table of the bad times, *Rev.* 11. to verse 15. [referring to both *Revolution Schemes* of the Civil and Ecclesiastical state of *Rome*] (as in our short Scheme of the whole *Revolution* is manifest) for about 1700 years from Christs Birth, or three years before, &c.

1. Of the Civil state to the Red Dragons casting down to the earth by *Constantine* the great, about *An. Dom.* 320. and that other, viz. the Christian Emperours, for a short space, *Rev.* 17. 10. for about 100 years after, and then the Inroads of the Barbarous Nations upon the VVestern Empire in the four first Trumpets breaking the Empire, [to prepare for the ten Kings to follow, who should give their power to the Beast, *Rev.* 17. 1.] dissolving the Senate, sacking and burning the City, and plucking the last Emperour *Augustulus* (as it is storied) out of his Throne, which were so many milder blasts of Gods wrath, for the Dragons (or Heathen Emperours) Persecutions of the Saints before (as is very probable) for about 200 years to about *An. Dom.* 600. or after ; from which time the two following more terrible VVoe-Trumpets of the *Saracens* and *Turks*, ch. 9. have for above 1000. years more proceeded to execute the more terrible wrath of God upon the Eastern *Roman* Empire, until at the end of the second Voe, or at the beginning of the seventh Trumpet, or third VVoe, the whole Empire, according to *Balaams* Prophecie, *Numb.* 24. 24. shall perish for ever, or as *St. John* expresseth the same thing, *Rev.* 17. 12. shall go into perdition then !

So, 2. For true Churches regular state measured, *Rev.* 11. 1. until the Beasts time, when she was said to have the Moon under her feet ; and in respect of her suffering state until then, and for that little time under *Constantine* and *Theodosius* reigns, &c. after which by Heresies her sufferings returned, as by the Dragons flood, &c. until about 420. or more, when it appears the said Beasts 42. moneths for his treading under foot the holy City began, with the said two Sack-cloth VVitnesses, 1260. dayes of years, and the said VVomans VVildernefs state, all to end before the VVhore of *Ba-*

by *fiery burning*, and a little (as appears) before the said Beasts last destruction, at the *Armageddon Battle*, *Rev.* 16. said to be the great day of God Almighty, from *Ezek.* 39. 8. and to be executed, as *Rev.* 18. & 19. *ch.* And do' not these myſtical diſcoveries now alſo concur with thoſe more noted marks of our Saviour, that iniquity ſhould abound, and the love of many ſhould wax cold? and do not *St. Peters* Atheiſtical ſcoffers at true Religion in theſe times plainly ſhew themſelves? and doth not the prevalence of Prophaneneſs, and of the abominable wickedneſs of the foul and unclean ſpirit alſo ſadly appear in theſe dayes, and openly and ſhameleſly manifeſt themſelves, whoſe great eudeavour hath been in *reſtitution*, in the latter times, 1 Tim. 4. 1. to ſet up the name of Chriſt againſt the Doctrine of Chriſt, as reſpecting the judgment: *So in ignominious*, in theſe laſt dayes, 2 Tim. 3. 1. by a form of his Religion to obſtruct the power thereof in the *V*Witneſſes of it, as reſpecting the affections, and by ſuch a two-fold Antichriſtianiſme to promote by degrees any, even the worſt of evils, *Rev.* 13. 17. *Eſa.* 66. 5. from all which evidences and the like, all ſerious and judicious perſons may eaſily (upon due conſideration) diſcern that our ſaid belief of the near approach of Chriſts ſaid appearance hath many Divine Foundations, laid by the Spirit of God, in holy Scripture, to reſt it ſelf upon: in all ſuch wayes of Diſcovery as the moſt wiſe and gracious God hath been pleaſed in ſome latitude, to make known to us, although neither the day nor hour, [nor yet the moneth or year] can by man be determined. I might have added want of Faith of theſe things, as in *Aſſert.* 10. of our *Key*.

Hence let all vain, Worldly, Prophane, and Unregenerate Perſons be admoniſhed ſpeedily to ſeek the Lords Face, by true Conversion unto him by Faith and Repentance, before that little ſpace be ſpent, &c.

2. Let all real Saints act firſt more earneſtly, in ſtudyng Unity in all that is truly good, avoiding unneceſſary Dividing Principles and Practices.

3. Be much in the exerciſe of ſincere piety in the ſight of the heart-ſearching God, and labour to promote it in others, &c.

4. Be more earneſtly exerciſed in Charitable works, 1. For the good of the ſouls; 2. For the good of the bodies and perſons of all ſorts and conditions of men. And,

5. Labour to exerciſe very great moderation in all worldly and temporal now fading things.

And, Laſtly, Let all men be admoniſhed not to deceive themſelves or others with a groundleſs expectation of ſuch an excellent and happy ſpiritual Church-ſtate and times before that world to come at Chriſts ſaid appearance (ſave what may ſometimes be upon the finiſhing the Aſcention of the ſlain Witneſſes) But until that new ſtate begin we ſpake of, the obſtinacy of the Jews, and prophane Apoſtacy of the Gentiles are like in the general to obſtruct ſuch ſaid Expectations, until at Chriſts ſecond coming they be powerfully and graciously removed, according to the many antient Promiſes and Propheſies.

But all judicious perſons may hence obſerve upon many evident Foundations laid down briefly in our *Introduſt.* with this Appendix to it, how all the ſaid Curious work in Chriſts Divine Key doth admirably inform us in theſe three things, *viz.* in the *quo*, the *quando*, the *quandiu*; all reſpecting that time and ſtate: the firſt the [*quo*] two wayes; 1. As to the predictions of what is then to take place privatively for the removing of evils: And, 2. Poſitively, as to the performance of promiſed mercies to the Fathers, &c. 2. For the [*quando*] when they ſhall begin (as by this Appendix is many wayes manifeſt) namely, at the Beasts and Gogs laſt ruine, *Ezek.* 39. 8. and at the laſt Vial; for then [*quando*] it is done; when Satan is to be bound and Chriſt will begin to reign with his Saints at the Renovation of all things. *Rev.* 21. 5. in his

Mediatory or Davidical Kingdom for that 1000. years, of which largely, *Refut. p. 61, 62.* And, 3. For the [quandis] especially observe, how Divinely, and wonderfully exact Christs Determination thereof is, (as was shewed) for 1000. years most plainly: [for years in Scripture are always literally taken, though months, and weeks, and dayes were in this book before used often Prophetically] & the whole number of 1000. is never used but for it self (as *Parvus* observes) and both of them are here three times applied both positively and relatively: First, positively, to Satans binding, *Mat. 18. 18.* a thousand years; and then Relatively, *Mat. 12. 40.* those thousand years, *v. 2, 3.* 2. So to the suffering Saints Resurrection they reigned with Christ 1000 years, but the rest of the dead lived not until those thousand years were ended, *v. 4, 5.* 3. So again to illustrate the happiness of that their estate for that long time; 1. They are said to be Blessed, 2. Holy, 3. Secured. 4. Highly honoured to be Priests to God and Christ. 5. Invested with Sovereign Authority, and that with Christ all that while Satan is bound, *v. 6, 7.* These Scripture Truths are so wonderfully illustrated and Authorised by God the Father, Christ and the Holy Spirit, as no other part of the Gospel is; and how men will henceforward, to whom these things are represented, be able to answer their not owning of them with the Truths annexed to them, (as in our six Conclusions, *Refut. p. 17, 18, 19.*) I know not: Gnd grant they may duly weigh the same aforehand, and render the due glory to Christ for these Divine Truths respecting the Gospel of his said Kingdom, and the glorious excellencies and happiness thereof for his said suffering Saints shortly to take place. *Amen.*

Hence two of his Majesties very considerable Questions may strongly be resolved; namely, 1. That the *Roman* Monarchy, *viz.* the Feet and Toes thereof in the two-fold Beast [the Papacy] will end about 20 years hence. at Christs Appearance, &c. And,

2. That it appears from *Daniels* Numbers; That at the end of his 70 Weeks, *ch. 9.* the Kingdom of the Stone begins, about Christs Ascension, (when he Triumphed Spiritually) to continue 1666. years to the same period, with the said 2300. *Dan. 8.* and with divers others said Numbers, when Christs visible and glorious Triumph will be in the world over all his great Enemies therein by making them his footstool.

To the third material Question we shall add, That all the time from Christs first coming to his second, is set forth by the last times in sacred Scripture, not only as was then said in reference to that usual expression in the Old Testament *רֵיחַ הַיְּמִינִים*

נִיחַן ב in the latter, or postremity of dayes; as *Jacobs* applying it to *Shiloh's* coming, *Gen. 49.* & *Jeremias* to the Jews Conversion at his second coming; *c. 30. ult.* and so often also to many things in the interim betwixt both: and the like is observable of *Daniels* *קץ קץ* in the time of the end, which is the same with the times of the Gospel, *as Dan. 11. 36, 37, 38, 39, 40.* and *Dan. 12. 4, 9.* which times Christ in the *Revelation* divides into these three of the Dragon or Heathen Emperours. 2. Of the two-fold Beast or Papacy; and 3. Of his own Kingdom in the World the 1000 years, &c.

In page 16. line 4. of *Introduct.* read *Priestly*, not *Prophetical*.

